



Thou see'st not whome thou see'st. then doe not say
 That this is *GEE*: who calls a lump of clay
 Without it's soule a man: thou see'st not more,
 Nay, but the *SHADOW* of that lumps. What store
 Of gifts and graces, what perfections rare,
 Among ten thousand persons scatt'ed are:
 Gather in one, Imagine it to bee
 This *SHADOWES* substance and then say 'tis *GEE*. DT
 G. G. fecit.



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IMPVTATIO FIDEL

of
 Awaiting of Justification wherein y^e imputa-
 tion of faith bringeth forgiveness (mentioned Rom
 4. 16) is returned & as y^e great Question
 largely handled, is whether y^e great absence
 of Christ is preferred to y^e great presence
 in Justification or no.

When I was a boy, I was very fond of
 reading, and I have since been
 very much interested in the
 study of the history of the
 world, and the progress of
 civilization.

By John Goodwin
Author of "The Great West"

[illegible]

LONDON

Printed by R. O.

And G.D. And are to be
sold by Andrew Crooke at
the Greene Dragon in Pauls
Church-yard. 1642.

Small nyars sometimes Masse waighte do carry,
And on poore faith hangs great eternitie.



The Epistle Dedicatory.



TO HIS
DEARE BRETHREN
the Reverend and Faithfull Mi-
nisters of the Gospell of *Iesus Christ*,
in, and neere about the CITTIE
of **LONDON**,

Reverend and much honoured and re-
spected in the *Lord*,



Presume you have
all taken speciall
knowledge of a
Booke not long
since presented un-
to you by a Levi-
ticall hand, entitu-
led, *Socinianisme*
Discovered and Confuted: What Quar-
ter the Divinitie of the said Discourse hath
in your approbations, I doe not yet so well
understand, as I desire I might; but for
(a) the

The Epistle Dedicatory.

the moralitie of it, I make no question but you have done justice upon it, aswell to mine, as to other mens satisfaction.

2 Cor. 2.6.

Ἰκανὸν τῷ τοιούτῳ ἡ ἐπιτίμια δοῦναι ἡ ἐμὴ τὰς ἀδικημάτων.

I doe not here offer unto you, any formall answer or confutation of that piece, because if I could doe the Truth, and my selfe right otherwise, I would willingly decline all personall contention and contestation: I only lay downe more fully and at large, mine owne judgement, concerning those things, about which the question is still depending betweene my Antagonist and me, conceiving it a speciall duty lying upon me, as the case stands, to give an ingenuous and faire account unto your selves especially; and from you, to all men, of what I hold therein, aswell by making knowne what Scriptures, and reasons and grounds otherwise, have commanded my judgement to that point, whereat it now stands, as wherefore I judge both those Scriptures and arguments impertinent and insufficient to prove the contrary, which have hitherto bin produced & insisted upon

The Epistle Dedicatory.

on for that purpose, either by my Adversaries in the mentioned Discourse, or any other I can meet with. Nor doe I make the least question, but that when you have diligently examined the particulars of my account, you will give me your *quietus est*, for the Totall. Or in case you shall deny me this, that you will give me in the stead thereof (that which will be of equal, or rather of superior consideration to me) better reasons and grounds for the contrarie opinion, then I here deliver for mine. It is of sweet and comfortable importance, to be accompanied in the way of a mans judgement, by those that are learned and religious: yet is it much more desirable of the two, to be turned aside out of a way of error by an high hand of evidence and truth.

Since God engaged me in these and some other controversies, and the oppositions of men grew strong and thick upon me, I have bestowed some time and thoughts to finde out and possesse my selfe thoroughly of such considerations, which might
make

The Epistle Dedicatory.

make me willing, yea & more then willing (if it might be) rejoycingly willing, to embrace such opportunities, wherein I may exchange error for truth. And if God hath not given me darknesse for a vision herein, I apprehend a marvellous bewtie, benefit, and blessing in such a frame of spirit, which makes a man able, and willing and joyfull, to cast away even long endeered and professed opinions, when once the light hath shone upon them, and discovered them to be but darknesse. I looke upon ignorance and error and all misprision in the things of God, and of the glorious Gospell of *Iesus Christ*, as that region in the soule, wherein only dolesfull creatures, as Owles and Satyrs, and Dragons, I mean feares and terrors and distractions, spirituall tumults, and stormes and tempests are ingendred and begotten. If all were light and truth in the judgment, all would be peace and sweetnesse and joy in the heart and soule. Therefore to me it is no more grievous to abandon any opinion whatsoever, being once cleerely

The Epistle Dedicatory.

cleerely detected, and substantially evicted for an error, then it is to be delivered out of the hand of an enemy, or to take hold of life and peace. But on the other hand, it argues childishnesse in understanding, and a bundle of weaknesse & folly bound up in the heart, to be baffled out of a mans judgment with every light and loose pretence. The raine fell as sore, and the floods came with as great rage, and the winds blew with as much violence against the house that was built upon the rock, as upon that which was built upon the Sand: yet that fell not, as this did *Mat.* 7. 25, 26, 27. In like manner many opinions that are built upon the Rock and Foundations of the Scriptures, being truths of very deere and precious importance, are capable of as much opposition and contradiction from men, may have Forts and Bulwarkes and Batteries of as much strength in appearance, raised up against them, as opinions that are loose, and lighter in the ballance then vanitie it selfe, yet are they not therefore to be forsaken. I presume
noqu my

The Epistle Dedicatory.

my keene Adversary himselfe, had his patience bin pleased to have awaited the sight and consideration of the whole body and frame of my discourse, would have kept his Sword in his Scabberd, and not drawne upon me with that violence and extremity of passion which now he hath done.

However, I have presumed to follow him in the way of his Dedication: (*fac est et ab hoste doceri*) knowing none more able then your selves to comprimize a difference of this nature, according to equitie and truth, and withal desiring none more indifferent and upright to give an award, then I hope to finde a competent number (at least) of you. I make no question but you all studie of conscience, and then you cannot make flesh your arm. I crave leave to be your remembrancer of this, that suspicion of falshood hath alwaies bin a calamitie incident to truth. Nor can the integritie, zeale, faithfulness, parts, learning, diligence of a Minister of *Iesus Christ*, quit or expresse themselves upon

The Epistle Dedicatory.

upon more honourable and worthy termes, then in vindicating and relieving a distressed truth, and breaking the staffe of the oppressors thereof, be they never so many in number, never so great in Authority and power. The only art and method of raising an estate of honour and peace out of our errors, is by sacrificing them upon the honour and service of the truth. This is a way to circumvent the great circumventer the Divell, and to turne his weapons upon himselfe. He sends errors out of Hell, to curse the truth: but by this meanes you shall cause them to blesse her altogether. Truth never gets up into her throne with that advantage, as when her enemy (the opposite error) is made her footestool.

If we have built tymbet, hay, or stubble, upon the precious foundation *Iesus Christ*, instead of silver, gold, and precious stones, it is a point of the greatest wisdom under Heaven, to prevent the triall of the fire, by a serious and strict examination of our own, or from our selves.

The Epistle Dedicatory.

1 Cor. 3.

15.

selves. Errors, together with other loose and light materialls in our spirituall buildings, leave us salvation indeed, but upon the hardest and least desirable termes that it can be received by a creature. *If any mans worke shall burne* (saith the Apostle) *he shall suffer losse: but he himselfe shall be saved, yet so as by fire.* The laying of the right foundation, though it may keepe us from being consumed, yet will it not keepe us from being scorched with the fire of Gods displeasure, if we miscarie in the walls, and raise these quite besides the foundation: we must looke to abide a bitter blast of chiding from Heaven, if we be found remisse, and carelesse herein, and put in tymbre gilded with the consents and approbation of men, instead of beaten silver and gold.

But I reflect upon my error and boldnesse in representing things of this nature unto you, who have much more need to learne both these and many other things from you my selfe. And if you will please to communicate of your light unto me
when

The Epistle Dedicatory.

when you meet me in the darke (which is a walkemuch frequented by mortalitie) I shall be as thankfull a Profelyte of yours, as you can lightly wish or desire.

The God of glory, whom you serve in the Gospell of his deere Sonne, double that anointing upon you which teacheth you all things, and shine in your hearts abundantly, to give the light of his knowledge in the face of Iesus Christ, unto the world, and give you of the labour and travaile of your soules, in the spirituall prosperitie of your severall Flocks and charges, that at last you may shine like stars in the firmament of Heaven, for ever and ever.

This is none other but the hearty and affectuous prayer of,

*Your poore Brother, and
fellow labourer in the Vine-
yard of CHRIST,*

JOHN GOODWIN.

*From my Studie in Cole-
manstreet, Jan. 24.*

1641.

[illegible]

1915



THE
PREFACE
TO THE
READER.

Good READER,



IF Friends and enemies would have bin so satisfied, it would have bin satisfaction enough to my selfe, to have kept the world fasting from this *Shew-bread*. Nor do I yet apprehend any more convincing argument of my calling to the Presse at this time, then the unreasonableness of the one in one kind, & of the other in another. Friendship is but a sweet and pleasant bondage, & courtessie the great underminer of libertie. Friends must have that done, which is done; not so

To the Reader.

much because of their wills or requests, as their interests. Yet these (I conceive) might easily have bin overruled and taken off, had not the importune proceedings of some men of opposite affection, rather then judgement, to the cause maintained in the Discourse, engaged and pressed them with an high hand to prosecute their motion this way to the uttermost. If these men would have bin content either to preach or maintaine the truth themselves, or patiently to suffer others to teach it, yea or to burthen them that should teach it only with their owne errors, and not with other mens, yea with those, which they are ten degrees further from, then themselves (which had bin no great worke of supererogation) doubtlesse this piece had had its desert, (and that according to the severest censure that can lightly passe upon it) it had never seene the light of the Sunne. But suspicion or charge of heresie (according to *Jeroms* maxime of old) is more then a dispensation for speaking out: he could not beare the patience of any man under it. And yet loath I am, that men of hard language or thoughts, should fall softer any where, or where they might take lesse harme, then upon me: For God having graciously pleased to make the revileings & repoaches of men such benefactors unto me, as he hath done, hath put a golden bridle in my lips, to keepe me in from much sharpnesse of complaint or contestation against

*In suspitione ha-
reses nolo quon-
quam esse pati-
entem.*

To the Reader.

gainst them. It had bin a very unseemly thing for *Joseph*, in the height of his preferment and honour in *Egypt*, either to have cried out of, or taken revenge upon the envie of his Brethren in selling him, which *G O D* had sanctified for the meanes of his advancement. It is an easy matter to forgive injuries, after that *G O D* hath once altered their properties, and turned them into blessings. Besides, my hope is, that those who are or have bin zealous for supposed truths, will be zealous for truth indeed, when they come to see it: and in this case, I can freely set the one against the other, my hope against my experience, and so let my complaint fall. But as touching the hard measure which I have received from men, my best satisfaction resteth in this consideration, that *G O D* is both able to pardon the offenders, and to recompence the Sufferer.

Concerning the Discourse it selfe, I can reasonably expect no better, then to see and heare it vexed from all quarters, with a spirit of zeale in some, of learning in others, of wisdom in a third, and of indiscretion in a fourth sort of men. The first will crie out against it, *Heresie, Blasphemy, Socinianisme, Arminianisme, &c.* without any more adoe, and with a, *what need we any more witnesses?* The verdict of the second (it is like) will be, error and noveltie. The profound and sage complaint of the third, Uselesseesse and non-ne-

To the Reader.

cessitie. The sober and soft exception of the last, unseasonableness, and, better at another time.

For answer to the two first, which are the grand objections, the whole Treatise it selfe is engaged, and (I make no question) will doe reall and thorough execution. If any man hath the least minde or inclination to be satisfied touching the Doctrines here maintained, that there is neither *Heresie* nor *Blasphe-mie*, neither *Socinianisme* nor *Arminianisme*, neither error nor noveltie in them, doubtlesse the Discourse it selfe will abundantly gratify him herein. But *be that is full of prejudice, loatheth the bony-comb* of satisfaction, Only to the charge and imputation of Novelty (besides what is effectually layd down in the ensuing discourse for the healing of this exalceration in the Spirits of men) I desire to suggest a few things here by the way.

First, that *America*, though lately discovered unto us on this side of the World, was yet as ancient a Land and part of the World, as either *Asia*, *Africa*, or *Europe* it selfe. And what prohibition can there be serv'd out of the Scriptures upon any tenet or opinion in Religion, to arrest it for error or untruth, or to prove it not to have bin of as ancient Creation and standing as any other truths professed amongst us, only because we never saw the face or heard the name of it till yesterday? Might not nay did not, the Synagoge of

Rome

To the Reader.

Rome upon the same pretence, blaspheme and quarell against all that glorious light brought into the Church by *Luther* and his compeeres in the daies of that reformation, and brought it under the censure and condemnation of darknesse? If so great and considerable a part of the world as *America* is, being as large as all the other three so long knowne (within an eight or thereabouts) was yet unknowne to all the world besides, for so many generations together: well may it be conceived, not only that some, but many truths, yea and those of maine concernment and importance, may be yet unborne, and not come forth out of their Mothers womb (I meane the secrets of the Scriptures) to see the light of the Sun; especially considering, of how easy & ready a discovery visible things are, & by Name, lands and great tracts of Earth, in comparison of things that are Spirituall, and those especially whose scituations and dwellings are farre remot from the commō road or walk of mens studies and understandings: as also how poor and barren and empty the visible world is, of secrets and things to be known, and how soon the contents thereof may be read over and understood, in comparison of the infinite and endlesse varietie of the riches and treasures of the Scripture, and the unknown abyss of truth there.

Secondly, the Scriptures themselves give us a propheticall intimation of this, that in
and

To the Reader.

Ex. 11. 9.

and towards the latter ages of the world, their foundations (as it were) shall be discovered, and their great depths broken up, and that knowledge shall abound, as the waters cover the face of the Sea. But thou, oh Daniel (saith the Angell to him, Dan. 12. 4) shut up the words and seale the booke even to the time of the end [meaning that Daniel should so carrie the renour of this part, at least, of his prophesie, that it should not be cleerely understood till the drawing neere of the time wherein it is to be fulfilled: and then] many shall runne to and fro, [that is, shall discourse and beate out the secrets of GOD in the Scriptures with more libertie and freedom of judgement and understanding, and traverse much ground to and againe, on which no man should set foot, till that time] and knowledge [by this meanes] shall be increased. Much more might be added from the Scriptures in this particular.

Mat. 13. 35.

Thirdly, that no man is competently furnished and instructed to the Kingdome of Heaven; that is, for the Ministerie of the Gospell; and promoting the affaires of the Kingdome of Heaven that way, but he that is like unto a man an householder, which bringeth forth out of his treasure, things new & old: i. who is not atwel able, to make som new discoverie, & to bring forth so mwhat of himselfe in the things of God in one kinde or other, as to preach the common and received truths.

Fourthly, that there are thousands of
Scrip-

To the Reader.

Scriptures, that have not yet opened, or delivered out their treasures, but reserve them as the proper and peculiar glory of the generations of the CHURCHES yet to come.

Fifthly, that many interpretations of Scriptures, anciently delivered by *Chrysostom*, *Augustine*, and others of the Fathers, are wholly deserted by *Luther*, *Calvin*, *Masculus*, and other late Divines, and others of a quite differing importance substituted in their stead.

Sixthly, that severall opinions, not only maintained by some speciall Father, one or more, as those lately mentioned, or the like, but even such as generally ruled in the Church for some ages together, have beene waved, yea and strongly opposed by their successors. It were easy to instance, were not brevity the greater necessitie of the two.

Seventhly, that divers interpretations of Scriptures, especially in the old Testament, and of some in the new, delivered by *Luther*, *Calvin*, *Masculus* and other learned and Orthodox Writers of that Centurie, are suspected, yea and more then suspected, even detected of misprision and mistake, by many of the most learned of this age.

Eightly, that is neither new, nor unjustifiable by the practise of wise men, to examine, yea and to impugne received opinions, if they

(c) be

To the Reader.

be found erroneous. He that will please to peruse the first Chapter of the first Booke of Doctor *Hakewills* learned Apologie of the Power and providence of God, &c. shall meet with great varietie of instances and examples, both in Divinitie, Philosophy, in Ecclesiasticall Historie, in Civil or Nationall Historie, in Naturall Historie, of opinions which had a long time bin generally received, and yet were at last suspected, yea and many of them evicted and rejected, upon due examination.

Ninthly, that there are now many errors (erroneously so called) in the Christian World, which are made of the greatest and choycest truths: yea and which (doubtlesse) will be redeemed from their captivirie, and restored to their Thrones and Kingdomes, by the diligence, guifts and faithfullnesse of the approaching generation.

Tenthly, that it is of sweet consistence with the providence of God, and with the known method of his dispensations, *so put honour upon* ~~that which lacketh~~, to discover and reveale himselfe in some particulars, unto those that are weake and of lesse esteeme in the Church, wherein he reserv's himselfe from persons of farre greater light and knowledge otherwise, and which are counted pillars of the Church, as is said of *James*, and *Cephas*, & *John*. Gal. 2.9. This made *Zuinglio* say, ^a that the words even of him that is most abject and despicable in the Church, ought

(a) *Etiam abje-
ctissimi verba in
Ecclesia, non con-
temnimus, sed
audimus et judi-
canda sunt.* Zuing-
li. in Epist.

To the Reader.

ought to be heard, examined, and considered of: and a late writer of our own, *that they are not alwaies the learnedst men, that finde out the greatest mysteries.*

H. W. True original of the Soule p. j.

Eleventhly, that to oppose and crie downe for error, every thing that is not generally received and taught, is to quench proceedings, and to interdict unto the Churches, growth in the *Lord Jesus Christ*, and consequently, increase and growth in grace also. 2 *Peter. 3.*

Twelfthly, that notwithstanding al that hath bin said for the vindication of new apprehensions or opinions, substantially proved from the Scriptures, yet the Doctrine maintained in the following Discourse, hath no need of any sanctuary in this kinde to protect it, being nothing but what hath an armie both of ancient and moderne worthies to make it good. Insomuch that as touching the two maine points avouched herein, *viz.* the imputation of Faith for righteousness (in the sense specified in the entrance of the Discourse) and the non-imputation of the righteousness of *Christ* (in the sense disclaimed) I here make this open, ingenuous, and solemne profession, that what I cannot pregnantly and irrefragably demonstrate (to any unpartiall and disengaged judgment) to have bin both anciently held and taught by the chiefe Fathers of the Primitive times, as likewise by the best and most considerable part (at least) of the

To the Reader.

late Reformed Writers, *Luther, Calvin, Melancthon, Musculus, Pareus, &c* (at least if their judgements and teachings may be judged of by their writings) I will no waies owne, but disclaime. Onely this I must confesse, that few of these Authors alwaies speake so evenly, or steadily, but that some expressions from their pens, are very obnoxious and opportune for a contrary interpretation. But my meaning is, that take them either in their more frequent and constant expressions, or in their more perspicuous and cleere expressions, they cannot but by an unprejudicate eye be discerned fairely to sympathize in judgement with the points mentioned. As for the contrary opinion, it is (as Mr. *Gataker* modestly enough expresseth his judgement) to be feared, *that for more then a few ages together, it was unknown to all Antiquitie* (a). This by way of salve for the soare of novelty.

The next impeachment of the Discourse, was the emptinesse, and slender importance, use, or consequence of it. Many (it is like) will not be farre off from saying of it, as *Judas* said of *Maries* box of oynment poured out upon our Saviours head, *What needeth this waste?* Here is a great deale of paines, bestowed to little purpose. Might not men make Heaven, and be saved as well in the contrary opinion, which is commonly received and taught, as in this, whatsoever it be? The Author might have, imployed himselfe and his time better other-

(a) Verum ne
illa potius, quam
tunc ipse, quā-
que assertores o-
jusdem nonnulli,
pro lapide prima-
rio in fidei pira-
tisque fundamē-
tu habent, per
secula hanc pau-
ca, antiquitati
omni prorsus
ignota fuerit;
cum ea, quam
de Christi morte
ac persequentiis
nos tulimus, tū
in Scriptura sa-
cta, tum et in
antiquarū scrip-
tu, passim occur-
rat. Mr. Gata-
ker in his defence of his
Animadversio-
nes upon Pisca-
tors and Lucius
disp. p. 16.

Mat. 26. 8.

To the Reader.

otherwise. Give me leave to ease the discourse and my selfe of this burthen also, by tendering these things to consideration.

First, that if *God* be so tender and respectfull of us, that *even all the haire of our heads are numbred*, and kept upon accompt by him: much more respectfull and tender ought we to be, not only of the maine limbs, or principall members of his truth, but even of all the haire of the head thereof, I meane those that seeme of smallest consequence and importance, that we suffer not the least of them to fall to the ground, or to be trampled upon by the foote of negligence or contempt. Especially if we consider

Secondly, that the least haire, I meane the least jot or tittle of divine truth, is more worth a thousand fold, then our whole heads, yea then all our heads put together. One tittle of the word (saith *Luther*) is greater then Heaven and Earth. And in another place: nothing in the Scriptures is to be thought little, in as much as the Holy Ghost would not have caused that to be written, which should not be profitable, which consideration drew from him many such expressions as these: Cursed be that charitie and agreement, which must be preserved and kept with the danger of the word of God: and againe, Cursed be that charity, [which is kept with the losse of the Doctrine of Faith, unto which all things must give place, charity, Apostle, Angell from

Luk 12, 7.

*Verbum enim in
est res leviscula
ut phanatica ho-
die putant, sed
Vnus apertus ma-
ior est celo et
terra.*

Luther. in Gal
c. 3. 12.

*Nihil putandum
exiguum: signi-
ficum spiritus
Sanctus nullius
littera mandata
quod non proferat.*
Luther. in Gen
12.

*Maledicta sit
charitas, & com-
cordia, propter
quam conservan-
dam periclitari
necesse sit verbum
Dei.* Luther. in
Gal. 5.

*Maledicta sit
charitas qua ser-
vatur cum iustitia
Doctrina fidei,
cui omnia ce-
dere debent, cha-
ritas, Apostolus,
Angelus i coe-
lo &c. Idem ibid.
Pax est omni
bello tristior,
quae veritatem et
iustitiam ruina
constat.*

To the Reader.

Heaven, &c. It was the saying of another, that that peace is more grievous then any Warre; which costs the losse of truth and honesty. But the Lord Christ himselfe gives us the best and most certaine account of the infinite worth and value of the least strictures or filings of the word of God, in that passage to his Disciples, *Mat. 5, 18, 19. Verily I say unto you, till Heaven and Earth passe, one jot or one tittle shall in no wise passe from the Law, till all things be fulfilled. whosoever therefore shall breake one of these least commandements and shall teach men so, he shall be called the least in the Kingdome of Heaven, but whosoever shall do and teach them, the same shall be called great in the Kingdom of Heaven.* Doubtlesse if God so highly prizeth the anise, mint, and cummin of his Law, as to recompence the tithing of them with such high preferment in the Kingdome of heaven; much more (or at least every whit as much) doth he esteeme, the jots and titles, the meanest and least considerable things of his Gospell, which is his darling and most beloved manifestation of himselfe unto the world. And therefore it must needs argu much prophanenesse of heart, and great estrangement in minde and spirit from the worth and excellencie of the things of God, either to despise the knowledg, or to censure a just discussion and examination of the smallest of them, as a thing needlesse, and of little use. *Hierom* was farre from such a conceit as this, when

To the Reader.

when he said, *that the smallest difference in the Scriptures was not to be lightly passed over, because every word, syllable, title and point, are full of sense and meaning.*

Thirdly, it is very considerable, that misprisions and errors in Divinity, aswell as in other arts and Sciences, goe (as it were) by tribes and families; so that there is no one error, but hath many more link'd in affinitie with it, and related to it, some greater (it may be) and more dangerous then it selfe, and some lesser. Now when a mans judgement is match'd into a stock or lineage of error, suppose it be but with the lightest and least dangerous in all the tribe, yet is he engaged hereby to owne and maintaine all the rest of the same descent and blood, be they never so foule and dangerous; and if he be true to his principles, cannot but do it. So that *Lois* plea to the *Angell* for the sparing of *Zoar*, *Is it not a little one?* is at no hand to be admitted for the sparing of an error. A small error cannot lightly be favored or connived at, but that great errors will be comprehended in the indulgence also. The foundation of a building may be endammaged and at last perishi, by the raine or wet that falls through the rooffe, and settles upon it. So may the judgment soone come to be corrupted and tainted in the great and fundamentall points of Religion, if it hath once miscaried in others that seeme at first to be of harmlesse consequence, and farre enough

*In Scripturis
minima differen-
tia omitti debet.
Nam singulis re-
minis, syllabis,
apicis et punctis,
plena sunt sensi-
bus. Hierony-
mus.*

Gen. 19. 30

To the Reader.

enough off from the foundation: Therefore it was a provident and prudent saying, from whomsoever it came: *Minimum non est, non negligere minima.* that is, It is not a thing of the least consequence, to looke after things that seeme to be of the least. The judgment will corrupt and putrifie aswell downwards as upwards, though I conceive it corrupts soonest and fastest upwards. A man that at first sets in, and couples himselfe with a great or fundamentall error, is farre more apt to embrace and swallow all lesser errors depending thereon, then he that is first tainted with a lighter error only, is to admit of those that are more dangerous, though of the same stock & lineage. Therefore

Fourthly, to condemne or censure the teaching and searching out of any truth, but what is of precise and absolute necessitie to be knowne unto salvation, as impertinent and needlesse, favours of much ignorance and prophanenesse. For 1. what understanding man will undertake to make any such umpirage betweene the things or truths of God, that shall determine these or these by name, and no other, to be of absolute necessitie to salvation? Or where hath God given any Commission or authoritie to men, to make any such election and reprobation as this, amongst his divine truths? Secondly, it is much to be feared, that those that are so wise as not to trouble themselves about knowing
any

To the Reader.

any thing, but what is of an absolute and peremptory necessitie to salvation, will prove so foolish, as not to know so much. He that will constantly walke as neere the edg or brink of a ditch or pit, as is possible, runn's a desperate hazard of falling in, first or last. It is a saying of *Chrysostome*; that it is not possible for a man to be saved, without a continuall reading or studying spirituall things^a. Thirdly, to desire or care to know nothing more in the things of God, then what is of precise necessitie to salvation, is farre more unfavoury, then to labour or care for nothing more in outward things, as in meates, drinks, apparrell, &c. then what is of absolute necessitie to keepe life and soule together, or not to eat one morsell of bread more, or drink the least drop of water more, then without which nature must of necessitie give up the Ghost. As such a desire or resolution as this, in the way of nature were very unnaturall, and neere unto monstrous: so is that temper and frame of Spirit hardly (if at all) consistent with the nature of grace, which disdeigneth the knowledge even of the sweetest and most pleasant truths, if it apprehends a possibilitie of being saved without them. Fourthly, to censure the knowledge of all things as impertinent, which are not simply necessary to salvation, is to involve the farre greatest part of the Scriptures themselves, (and much more of the writings of the best

(a) ου γὰρ
ἔστι, ἐν ᾧ ἔστι
τινὰ σωθῆναι
μὴ σπουδῶς
ἀναγνώσεως
ἀπο' αὐτοῦ
καὶ μαθητικῶς.
*Chrys. Hom. 3.
de Lac.*

(d)

of

To the Reader.

of men otherwise) in the same condemnation. For who (lightly) can conceive, that the knowledge either of the Historiall, or Prophetiall part of the Scriptures, is of that precise and indispensable necessitie to salvation, which we speake of? Nay it is evident from that passage in the Scriptures themselves, *Joh. 20. 31.* that the Gospell written by this Evangelist alone, is sufficient to salvation: and consequently that the rest of the Scriptures are not of that austere and strict necessitie thereunto. *But these things are written* (saith the Holy Ghost in this place) *that ye might beleeve, that Iesus is the Christ the Sonne of God, and that beleeving, ye might have life through his Name.* Fifthly, as to attempt to be wise above that which is written, is presumption and offensive unto GOD on the one hand; so not to attempt, or desire to be wise up to that which is written, is (as AUGUSTINE somewhere termes it) damnable unthankfulnesse, and every whit as much (if not more) displeasing unto GOD, on the other hand. Certainly there is no piece of divine inspiration, but is too sacred and precious, to be offered up upon the service of sloathfulnesse and contempt. Sixtly (and lastly to this particular) if things were duly examined and compared together, I beleeve it would be found, that the knowledge even of those things which are not of so absolute a necessitie to salvation, is of greater consequence, and more to be desired in

To the Reader.

in it selfe, then salvation it selfe; at least then salvation, considered only as the good and benefit of the creature. As to generous huntsmen the game is ever more then the prey; the nature and quality of the exercise more desirable then the Venison: so to dispositions eminently spirituall and heavenly, that *mystery of the will of God* (as the Gospell is somewhere called) the wonderfull carriages and contrivances of that profound and glorious project of his by *Iesus Christ*, to bring about their salvation, is more precious and of sweeter contemplation (at least ought to be both to them and others) then that salvation it selfe which they attaine by it, especially if it be look'd upon, as their own concernment only. It is the saying of *Calvin*: *that the glory of God alone, deserves to be preferred before an hundred worlds.* Now there is no such rise or advantage for the soule to glorifie God, as the cleere and full knowledge of him in his *Christ*. It is not the salvation of his creature simply, but this salvation as effected and wrought about by the way of *JESUS CHRIST*, that is the first borne of all the discoveries and manifestations of the fulnesse of God. Again

Fifthly, to vindicate the innocencie of the Treatise yet further from the crimes of fruitlessnesse and impertinencie, it is considerable, that as ignorance, error, and mistake in any one point of the Gospell whatsoever, though it seemes farre remote from any

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thing

*Vna Dei gloria
preferri meretur
centum mundi.
Calvin.*

To the Reader.

thing which we call fundamentall, yet do they dispose more or lesse, unto apostacie and absolute unbelieve: so on the other hand, a cleere and sound and comprehensive understanding of any one carriage or passage of the Gospell according to the Scriptures, contributes much towards the settling and establishing of the heart and soule in a firme believe and confidence of the whole. The truth is, that the body and frame of the Gospell is so compacted, so neerly related in the severall parts and passages of it, one thing looking with that favourable and full aspect upon another, all things set in that methodicall order of a rationall connexion, and consequentiall dependance one upon another, that if a man be master in his judgment of any one passage thereof, he may by the light and inclination hereof rectifie his thoughts otherwise, and worke himselfe on to a cleere discerning, and upright understanding of other things. Therefore a thorough and full explication of any one point of the Gospell, is of precious consequence and use. But

Sixtly, the weightinesse and high importance of the subject of the discourse pleads the usefulness and concernment of it with an high hand. For what can be of a more rich and solemne concernment to a man, then cleerely to see, and fully and satisfyingly to understand from the Scriptures, how, and by what meanes and upon what termes, he either

To the Reader.

ther is, or is to be *Justified* in the sight of God? Doubtlesse the prospect of the promised Land from Mount *Nebo*, was not more satisfactory and pleasing unto *Moses*, then a cleere beholding of the Counsell and good pleasure of God touching the justification of a sinner, is to the soule and conscience of him, that either hopes, or desires to be justified. Therefore to search and inquire into this with all possible exactnesse, cannot seeme needlesse to any man, that savours never so little the things of his own peace. Add we

Seventhly (in further prosecution of the same plea) that there is no veyne in all the body of the Gospell, no point whatsoever in Christian Religion, more tender, and wherein the least variation from the truth and mind of God may endanger the soule, then this of Justification. An hairens breadth of mistake in this, is more to be feared, then a broad error in other points. The truth is, that if a man be of a sound and cleere judgement in the Doctrine of Justification, and shall so continue, he may finde away into life through the midst of many errors and mistakes in other Articles and arguments of Christian Religion: but if he stumbles or enterfires with the counsell of God about his justification, he is in danger of perishing for ever; neither will the cleere knowledge of all other mysteries relieve him. Behold, I Paul say unto you, that if you be circumcised, Christ shall profit you nothing. Gal. 5. 2.

To the Reader.

A small addition (we see) to the Counsell of God for our justification, may cause our *parts* to be taken away out of the Booke of life. If an error in other points of Religion, as about election, reprobation, freewill, discipline, or the like, be to be redeemed with thousands, doubtlesse an error in justification is to be redeemed with thousands of thousands. In so much that all possible exactnesse and diligence in pensicalation of Scriptures and reasons and arguments, to lay this corner stone aright in the building of our Faith, may rather seeme negligence and loosenesse, then any impertinencie or superfluitie of labour. And though I have no commission from Heaven to judge that opinion, touching the imputation of Christs active obedience, which I oppose in the ensuing Treatise, to be inconsistent with the favour of God, and acceptation unto life and salvation: yet in the bowells of *Iesus Christ* I humbly and heartily, and seriously beseech all those that build their comfort and peace upon that foundation, seriously to consider and lay to heart these 4 things, which I shall very briefly mention, desiring their respective enlargements, rather in the soules and consciences of those, whom they so neerly concerne.

First, that the bridg of Justification, by which men must passe and be conveyed over from death unto life, is very narrow (as hath, in effect, bin said already) so that an heedlesse
or

To the Reader.

or carelesse step, may be the miscarriage and losse of the precious soule for ever.

Secondly, that to promise our selves justification and life in any other way, or upon any other termes, then upon the expresse word and will of God revealed, is to build upon a sandy foundation, and may and ought to be abhorred and trembled at by us, as the first-borne of presumptions.

Thirdly (and with neerer relation to the great businesse in hand) that to seeke justification by the Law, is by the determination and sentence of Scripture it selfe, no lesse then an abolishing from Christ, or a rendring of Christ of none effect to salvation. *Christ is become of none effect unto you (saith Paul) whosoever of you are justified by the Law; that is, that seek or promise unto your selves justification by the works of the Law. Gal. 5. 4.*

Fourthly (and lastly) that that distinction which you commonly make, between the Law or workes of the Law, as performed by your selves, and as performed by another (meaning CHRIST) to salve the danger (as you conceive) of your being justified by the Law, is but a devise of humane wisdom at the best, and no where warranted, much lesse necessitated unto, in the Scriptures: and consequently, must needs be a dangerous principle or notion, to hazard the everlasting estate and condition of your soules upon. I have in the Discourse it selfe

To the Reader.

selfe, and that more then once, demonstrated the insufficiencie and danger of this Distinction, and withall shewed, that the Scriptures doe no where ascribe the Justification of a sinner to the works of the Law, no not as performed by Christ himselfe, but only unto his death and sufferings. Therefore I content my selfe heere only to mention it.

Eightly and lastly, the usefulness of the Discourse will abundantly appeare in this. The opening and through Discussion, of that great and noble Question therein handled, concerning the Active and Passive obedience of Christ, in Justification, hath an influence into many other great and master veynes and passages of the Gospell, and tends much to the rectifying and cleering of our judgments in these. The difference betweene the two Covenants, the communication of *Adams* sinne to his Posteritie, and the equity of Gods proceedings in making the world subject unto death and condemnation thereby, the consideration in Faith which makes it justifying, the non-imputability of the works of the Law to the non-performers of them, the necessitie of Christs death, the righteousness whereby we stand formally just before God, with many other particulars of sweet and precious consideration, will receive much light and cleering and confirmation hereby. So that to charge the Treatise with fruitlesse or impertinencie, is an accusation framed

To the Reader.

med by the same line of equitie and truth whereby *Joseph* was accused of incontinencie by his Mistress.

I have only the fourth and last (and indeed the least and lightest) imputation of unseasonableness to wipe off: and then (I trust) the Discourse will be innocent. The troublesome workings of the times, the labouring both of Church and State as it were in the fire (for the present) will (I make no question) be pleaded by many, as repugnant and much dissuasive to the publication of such a piece as this: This offence (I hope) will be thoroughly healed, by these and the like lenitives.

First, the publication of it (at least of part of it) was intended, whilst all things were yet in peace amongst us.

Secondly, as the mother cannot chuse her time wherein she shall bring forth, or the child be borne, but must be content with the time which God and nature have appointed her, though it be in never so many respects unseasonable for her: so neither had I liberty to carve an opportunity to my own minde & liking for the putting forth of this piece, but was by a speciall hand of necessitie and providence cast upon this season, such as it is, My time, was some yeares since: but Gods time (it seems) was not till now.

3. When a man is fallen into a kennel, and become all mirie and durty thereby, it is not

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unseason-

To the Reader.

unseasonable for him to take the first opportunity he can meet with, to wash and make himselfe cleane. In like manner when he is dangerously wounded, there is no place for scanning opportunities or finesses of seasons wherein to be healed. Those numberlesse base reproaches, and forged cavillations and slanders under which I have a long time suffered far and neere (yes and yet suffer daily, not only in City and Country, but in Kingdome and Kingdome, yea aswell beyond the Seas, as on this side; are (I conceive) in the judgment of all reasonable men, an authentique dispensation unto me, to neglect curiositie of times or seasons for my vindication.

Fourthly, nor do I conceive what ill aspect such a subject as this can have upon the times, or affaires of the Church or State depending. Those that are interested in the procuration of these, have (doubtlesse) both their hearts and their heads and their hands full of imployment otherwise; and during the time of these ingagements, will have little list or leysure to traverse writings of this nature. Or if they should, I know not what antipathie the Doctrine here maintained, should have either to the prudent, or peaceable composure of our troubles. Nay,

Fifthly, certaine I am, that if the Doctrine of Justification, that is, the opening of the dore of life and salvation unto men, be more seasonable at one time then another, the advantage

To the Reader.

tage lyes for times of troubles, and dangers, of feares and distractions in the world. When can it be of deeper and deerer concernment to the soule, to see (with Stephen) the Heavens open, then when the *earthly house of this Tabernacle* (as the Apostles metaphor is) begins to be shaken, and is ready to fall, as it was with Stephen, when he saw that vision?

Sixtly, the fittest season for a calme and quiet debating of matters in controversie, between parties engaged, is, when both parties are involv'd in the same condition of danger or trouble. The Martyrs in *Q. Maries* daies being together in prison, argued their differences in points of Religion, as Election, Reprobation, &c. with more meeknesse, moderation, and mutual equanimitie, then in al likelyhood they would have done in fullnesse of peace and liberty on both sides. Wee have many examples in History, where a common enemy proved a mediator between those, that were at variance before; yea and were like so to have continued, had not the attonement bin made by a way or meanes displeasing to both, I meane by a danger threatening both.

Seventhly (and lastly) to support so great and important a truth of the Gospell, as that contended for in the Discourse, is by a faire interpretation, a meanes farre more likely to advance both the peace and safety of Church and State, and to heale the sores and troubles of both, then any waies to pre-

To the Reader.

judice or set back the cure. It is much to be feared, that among many other grounds and causes of that sore controversie, which God is at this day (and hath bin some yeares past) pleading with the land and his people in it, these three have done their parts, and help'd forward the displeasure. First, that, those to whom God hath graciously revealed himselfe amongst us, and withall endued with gifts and abilities for such a purpose, have rais'd the line of Evangelicall knowledg among us so little, above what was delivered unto us by our first Reformers. We have done little else with that talent of Gospell-light, which God at first gave us as a stock to set up and Trade withall for him, but only put in a Napkin. We have scarce added an haire breadth to our stature in the knowledg of Christ, whereas a cubit at least, might well be expected from us.

Secondly (that which is worse and of more provocation, then the former) by our unworthy symbolizing with the Church of Rome in that ignoble Principle of hers, so dishonourable to Heaven, *to beleeve as the Church beleaveth*, we swallow down many of those misprisions and mistakes in matter of Religion, which were found in our first Reformers, and teach them for Doctrines and Orthodox truths. As if it were not lawfull to thinke that there maybe more light in the aire when the Sunne is risen in his might upon the earth, then

To the Reader

then there was at the first dawning and breaking of the day.

Thirdly and lastly, and that which is more unworthy the Name of Christians than either of the former; we have quite lost (as it were) and let fall amongst us many precious truths and streynes of the Gospell, which God by the hand of the former generation, had conveyed over to us, and entrusted us withall. An instance whereof may be that very point of truth, which is so copiously handled and defended in this Treatise, and withall so fully demonstrated to have bin delivered unto us, by *Luther, Calvin, Musculus*, and other worthies of that band. Now that such a negligence and sinfull deportment of a Church or people towards God as this, is a just occasion of his breaking out in wrath and judgement upon them, may be gathered from *Rev. 3. 11. Hold that fast, which thou hast* (saith the Lord Christ to the Church of *Philadelphia*) *that no man take thy Crowne*: implying, that either the loose-holding, but especially the letting goe of any Gospell truth, which sometimes a Church hath had in custodie and professed, indangers the Crowne of it, that is, the peace, safety and continuance of it. Therefore to endeavour to keepe an ancient truth alive, which was ready to die amongst us, is rather a meane to ease and lighten the burden of that guilt which lieth upon us, and consequently to turne away, or to abate the displea-

To the Reader.

displeasure of God, and so to further the healing of the Land, then any waies to increase or foment the troubles of it. And thus much more then enough by way of Apologie.

I have only two things to require of thee (good Reader) by way of courtesie, in reading this Discourse, which I hope will recompence thee for them; though they be both faire, and equall to be granted, even without demand, & much more without recompence. First, in case thou meetest with the same sense or substance of matter, cloathied with differēt expressions; one or some whereof thou canst well beare and understand, others being more hard and offensive unto thee (which I conceive may be a case frequently incident in the perusal hereof) my request is, that thou wilt reduce that which seems crooked, to that which is streight, and make an attonement of the better for the worse.

Secondly, whereas one and the same proposition or assertion in words, may admit of different explications and meanings, in the one whereof it may be true, and accordingly either affirmed or granted by me; in another false, and so by me denyed; my request in this place is, that thou wilt not judge me a man of contradictions, though in one place I denie that assertion in words, which in another I affirme or grant, but that thou wilt relieve me in such passages and reconcile me to my selfe, by the mediation of mine owne distinctions and

To the Reader.

and particular explications of my selfe else where. I give thee notice in one place, (a) that there is scarce any proposition can be framed, wherein the word, *impute* or *imputation*, is used indefinitely and without special limitation and explication, but may both be granted and denied, according to a different sense and acceptation thereof. And who knoweth not, but that assertions and sayings otherwise, are very frequently thus conditioned? Now to grant a proposition in one sense, and to deny it in another, is so farre from being contradictions, that it can hardly be avoyded in any close reasoning upon any theme or subject whatsoever. But for the greatest part of ambiguities incident to matters discussed in the subsequent Treatise, I explaine my selfe and mine own apprehensions in two places chiefly, *viz.* in the first Chapter of the first Part, but especially in the third of the second.

If any man shall please publickly to oppose, and write against what is here published; I have two requests to make unto him likewise. First, that he will bend the maine body and strength of his discourse against the maine of mine, and not brouze or nibble upon some twiggs, or outward branches; but strike at the root or maine body of the tree, or at least at some of the principall arms and limbs thereof. A tree may stand firme, and be choyce timber, and yet the smaller boughs
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(a) Part. 2. c. 3.
sect. 9. p. 57.

To the Reader.

and branches thereof being tender, easily broken. It is no damage or prejudice to a Discourse, though some sentences or expressions may be pick'd out here and there, which being separated from their trunk or stemme wherein they grow, seeme weak, and very capable of opposition.

My other request to such a man is, that hee will please to interdict his pen all passionate language and expression, and returne no worse measure in this kinde, then is here measured unto him. Truth is not to be drawne out of the pit where she lieth hid, by a long line of calumnies, reproaches, and personall aspersions upon him who is supposed to oppose her: but by the golden chaine of solid demonstrations, and close inferences from the Scriptures. The readiest way to overtake her, is to follow after her in love. When men are fierce and fiery in their disputes, it is much to be feared, that they want the truth, or at least the cleere and comprehensive knowledge of the truth, to coole and qualifie them.

I take little notice in the ensuing Treatise of that passionate piece of Discourse lately published, and styled by the Author, *Socinianisme Discovered and confuted*; a title better fitting the work, then the Author was aware of, or intended. For herein he discovers Socinianisme in his own opinion; and then crosseth and confuteth it, when he hath done.

This

To the Reader.

This I have made apparant in the Answer to part of that Discourse which I sent unto him, and which since hath bin thought meet (it seem's) to some, to be made more publique. In consideration whereof, as likewise by the advise of some friends otherwise, I tooke off my pen, and suspended the finishing of a full and particular Answer to that Discourse (which I began immediately upon the publishing thereof) after I had made some considerable progresse therein. As upon advice I desisted, so upon advice I may be brought on againe to perfect and publish those beginnings, In this Treatise, I no where trouble the rest and peace of *Mr. Walkers Socinianisme*, but only in the fourth Chapter of the Second Part: nor here doe I meddle with any other particular thereof, but only with that, which is the heart and soule (such as it is) of that whole discourse, viz. his delineation or description of the whole Doctrine of Justification.

I have detained thee somewhat long in the entrance: but thou seest there was cause. I desire now to open the door unto thee, which leadeth into the Discourse it selfe, by earnest prayer & addressement of my heart and soule unto God on thy behalfe, that he will give thee a spirit of discerning, a sound and upright and unpartiall judgement in all things, that thou mayst call no man Master on Earth, but reserve the glory and honour of this

(f)

Name

To the Reader.

Name whole end entire, for thy great Master
in Heaven: that he will so blesse and sancti-
fie the Discourse unto thee, that in the read-
ing of it, it may poure thee out a blessing of
knowledge for thine understanding, of esta-
blishment for thy judgement, of peace for
thy conscience, of joy and gladnesse for thine
heart and soule, and all this and much more
through *Jesum Christ*, by whom he is able to
doe it, to whom be everlasting confessions and
acknowledgements of all Grace and Glory,
and every excellencie, by every Creature
AMEN.

Thine in the LORD IESVS assured,

J. GOODWIN.

*From my Studie in
Colemanstreet.*

A



A briefe view of the Method
and cariage of the w hole Discourse
of the first PART.

CAP. I.



*The Question stated; and declaration made,
in what sense the Discourse either affir-
meth, or denieth, the Imputation of
Christs righteousness in Iustification.
From p. 1. to 18.*

CAP. 2. *Those Scriptures, Rom. 4. ver. 3. 5, 9.
22. &c. managed for the Imputation of Faith for
righteousnesse, in a proper, not a metaphoricall or me-
tonymicall sense; with the testimonies of many Au-
thors both ancient and moderne, standing by this In-
terpretation. From p. 19 to 54.*

CAP. 3. *Severall Scriptures, wherein the works of the
Law are absolutely excluded from Justification, as
Rom. 3. 28. Gal. 2, 16. &c. not admitting the
Imputation of the Active obedience of Christ, in the
sense opposed in this Discourse; with severall objec-
tions against such an Interpretation of them, propoun-
ded and answered. From p. 55, to 68.*

CAP. 4. *The non-imputation of Christs righteouf-
nesse, in the sense ruling in this Controversie, argued
from Rom. 3, 21. The argument made good against*

The Contents.

an objection. From p. 69. to 72.

CAP. 5. *The said non-imputation further proved and established from Rom. 5. 16. 17. compared together, with an objection answered. The sufficiency of the Answer asserted by Calvin, Musculus, Doder, Melancthon, Beza, Zanchius, &c. and Chamier. From p. 73. to p. 83.*

CAP. 6. *A further proofe for the imputation of Faith, in the sense explained, against the imputation of the righteousness of Christ in the sense refused, from Philip. 3. 9. From p. 84. to 88.*

CAP. 7. *Further proofes for the imputation of Faith as aforesaid, from such Scriptures wherein Justification is ascribed unto Faith, as Rom. 3. 18. Rom. 1. 5. &c. with 4 objections against the carriage of these Scriptures answered. From p. 88. to 92.*

CAP. 8. *The Non-imputation of Christs righteousness (in the sense first rejected) clearly argued and proved, from Gal. 3. 12. being the last of one Scripture proofes. From p. 93. to 98.*

CAP. 9. *The Imputation of Christs righteousness (in the sense challenged) disproved from the incompatibleness of it to many, if not to all, believers (without exception) in respect of many particulars wanting in it, which must be found in a Law-righteousness appropriable unto them. Two objections against this argument answered. From p. 98. to p. 106.*

CAP. 10. *A second argument against the said Imputation, drawne from the precise and exact proportion and fitnessse of that righteousness for the person of Christ alone, as being the only Mediator, between God and men: with two objections answered. From p. 107. to 117.*

CAP. 11. *A third ground against the said Imputation, viz. the non-necessitie of it: with an objection answered; the answer, pleading for intireness of justification*

The Contents.

fection in remission of finnes alone, absolutely consonant with the judgement of Calvin, relieved by Purveying in some passages, which Bellarmine and some others would wrest to a contrary interpretation. From p. 118. to 135.

CAP. 12. A fourth demonstration against the said Imputation, viz. the discolouring or frustration of the Evangelicall Grace of Adoption: with an objection Answered. From p. 136. to p. 144.

CAP. 13. The fifth and six grounds against the said Imputation. The former, the taking away the necessity of Repentance: the latter, the necessity of Christs death: with two objections against the former, and a many against the latter, Answered. From p. 145. to 150.

CAP. 14. A seventh ground against the said Imputation, viz. the taking away forgiveness of finnes; with an objection answered. From p. 151. to 153.

CAP. 15. Enforcing an eight Reason against the Imputation questioned, viz. a manifest compliance with that dangerous error, that God seeth no finne in his people. From p. 153. to 155.

CAP. 16. A ninth Demonstration against the pretended Imputation, viz. the confounding of the two Covenants, with two objections propounded and answered. From p. 154. to 157.

CAP. 17. Three Arguments more managed against the already-impugned Imputation: all of them drawn from the meritoriousnesse of that righteousness (according to the professed tenets of those against whom we argue) which is said to be imputed. From p. 158. to 164.

CAP. 18. Three further Reasons against the opinion prejected: with an objection propounded against the last of them, and Answered. The first, drawne from the unsoundnesse of this assertion, that Believers

(*) That Calvin placed Iustification simply and absolutely, and not comparatively, in Remission of finnes alone, see fully proved part 3. c. 7. Sect. 15. p. 213. 214. of this Discourse.

The Contents.

wrought righteousness in Christ. The second, from the non-imputation of the passive obedience of Christ, in the letter and formalitie of it. The last, from the non-intermeddling of the Ceremoniall Law with Iustification. From p. 165. to 169.

CAP. 19. Five further Demonstrations of the conclusion undertaken for. The first, drawne from the non-imputation of our sinnes to Christ in the letter or formalitie of them. The second, from the uncleanness of this saying, that God should looke upon us as worthy of that Iustification, which we receive from him. The third, from the erroneousnesse of this, that men are made formally sinfull by Gods act of imputing Adams sinne. The fourth, from the absurdity of this, that there is a double formal cause of Iustification. The last, from the evidence of this truth, that there is no necessity of bringing in this imputation, either in respect of the justice, or mercy of God, or for the saluing or advancement of any other Attribute. From p. 170. to 179.

CAP. 20. Four Reasons more, to strengthen the Conclusions taken into protection. The first, drawne from the insufficiency of a Law righteousness, to iustifie those that have once sinned, though personally performed. The second, from the non-obligation of any man to keepe the Law for his Iustification. The third from Gods requiring only Faith of men, to their justification: with two objections answered. The last from the imputation of Faith made unto Abraham. From p. 180, to 187.

CAP. 21. The last Reason propounded against the Imputation of Christs righteousness, drawn from the Non-imputabilitie of the Law, or the righteousness thereof: with an objection answered, and some things considered about the Imputation of Adams sinne.

The Contents.

Of the Second P A R T.

C A P. I.

I He method and contents of the Second Part of the Discourse p. 1, 2.

C A P. 2. Fourteen Conclusions laid down and proved, to give further lights into the Controversie depending, and to prepare a way for answering the remaining objections

The first, is this: Hee for whose finnes a plenary satisfaction hath bin made, is as just and righteous as he that never sinn'd. p. 3.

2. There is no medium, or middle condition, between absolution from all sinne, and a perfect and compleate righteousness. p. 3. 4.

3. Adam till his fall by sinne, was compleately righteous, and in an estate of Iustification before God. p. 4. 5.

4. Perfect remission or forgiveness of finnes, include the imputation or acknowledgment of the observation of the whole Law. p. 5. 6. 7. 8.

5. He that is fully acquitted and discharged of his finnes, needeth no other righteousness, to give him a right or title unto life. p. 8. 9.

6. That satisfaction which Christ made for sinne, and whereby he procured remission of finnes for those that beleve, consists only in that obedience of his, which is commonly called Passive, and not in that subjection which he exhibited to that common Law of nature which we call, Morall. p. 9. 10.

7. If Christ had kept the Law for us, that is, in our stead, during his life, so that we might be counted perfectly righteous by the imputation thereof unto us, there had bin no occasion or necessity of his dying for us. p. 10. 11.

8. That

The Contents.

8. That union and communion which Believers have with Christ, doth no waies require or suppose any such imputation of his righteousnesse unto them, as is conceived. p. 11, 12, 13.

9. No other imputation of Adams sinne to his posteritie, can be proved either by Scripture, or sound reason, then that which stands, either in a communion of his posteritie with him therein, or in the propagation of his nature defiled therewith, unto them: or in that punishment and condemnation which is come upon them by it. p. 13, 14, 15, 16.

10. Though Iustification and salvation came unto the world by Christ the second Adam, as condemnation and death came by the first: yet there are many different considerations, betwene the coming and bringing in of salvation by the one, and of condemnation by the other. p. 16, 17, 18, 19, 20, 21.

11. That which makes true Faith instrumentall in Iustification, is nothing that is essentiall or naturall to it, whether descent, property, or act: but somewhat that is extrinsecall and purely adventitious, as viz. the force and efficacie of the will, good pleasure, ordination and covenants of God in that behalfe. p. 21, 22, 23, 24, 25, 26.

12. It hath no foundation either in Scripture or reason, to say that Christ, by any imputation of sinne, was made formally a sinner. p. 26.

13. Faith doth not only (if at all) declare a man to be righteous, or in a justified estate, but it is the very means by which Iustification or righteousness is obtained. p. 26, 27, 28, 29, 30, 31, 32, 33.

14. The sentence or curse of the Law, was not properly executed upon Christ in his death: but this death of Christ was a ground or consideration unto God, whereupon to dispense with his Law, and so let fall or suspend the execution of the penaltie or curse therein

The Contents.

therein threatned, as concerning those that beleeve.
P. 33, 34, 35, 36.

CAP. 3. Seven Distinctions propounded and explained,
necessary for the further understanding of the businesse
in question, and the clearing of many difficulties inci-
dent to it. As

1. Justification, is taken in a double sense, either
actively or passively. p. 37, 38, 39.

2. Iustice or righteousnesse, is sometimes in Scrip-
ture attributed to God, and sometimes to men: and in
both relations, hath a great diversitie and varietie of
acceptiōns. p. 39, 40, 41, 42, 43, 44, 45.

3. The righteousnesse or obedience of Christ, is
twofold, or of two kindes: the one, by Divines called,
Iusticia personæ, the righteousnesse of his person: the
other, Iusticia meriti, the righteousnesse of his merit
45, 46, 47, 48, 49, 50.

4. The terme of Imputing, or imputation, will
admit of nine severall acceptiōns or significatiōns. p.
51, 52, 53, 54, 55, 56.

5. Obedience unto the morall Law, may be said to
be required of men in two respects: either 1^o, by way
of justification: or 2^o, by way of sanctification. p. 57,
58.

6. Christ may be said to have kept the Law, in re-
ference to our justification, two waies: either 1^o, for
us; or 2^o, in our stead. p. 58.

7. The justification of a sinner, though it be but one
and the same entire effect, yet may it be ascribed unto
many (and those very different) causes respectively,
according to their severall influences, and differing
manner of concurrence thereunto. p. 59, 60.

CAP. 4. A delineation or survey of the intire body of
Justification, in the severall causes of it, according to
the tenor of the Conclusions and distinctions laid downe

The Contents.

in the two former Chapters. P. 61. wherein I. are promised 4 generall rules touching the number, nature and properties of causes in the generall. p. 62, 63, 64, 65.

2. Some more particular and speciall kinds of causes, comprehended under the 4 generall heads, are mentioned and explained, p. 65, to p. 77.

3. The causes of Iustification are inquired into. As

1. The efficient causes thereof. From p. 77, to 84.

2. The finall causes thereof. p. 84, 85.

3. The materiall cause thereof, from p. 85, to p. 90.

4. The formall cause thereof, from p. 90, to 121.

4. A Description of Iustification raised from the former discussions in the Chapter. p. 121.

C A P. 5. Scriptures alledged for the Imputation of Christs righteousness or active obedience in Iustification, cleared and answered: and the true sense and interpretation of them respectively established according to the judgement of the best Expositors. A reason given by the way of mens confidence, and impatience of contradiction, in respect of some opinions above others. p. 122, 123. The Scriptures urged, and answered are.

1. From the Old Testament.

Psal. 32, 1, 2, answered, p. 124, 125, 126.

Ier. 23, 6, and 33, 16. answered, p. 127, 128.

Esa 45, 24. answered p. 129, 130.

Esa 61, 10. answered v. 130. to p. 136. whereby the way 3 other Scriptures also are opened and cleared, as viz. Revet. 19, 7, 8, p. 134, and Rom. 13, 14, with Gal. 3, 27, p. 136.

2. From the New Testament, As

Rom. 3, 21, answered, p. 136, 137.

Rom. 3, 31, answered, p. 137, 138, 139.

Rom. 4, 6. answered. p. 140, 141.

Rom. 5, 19, answered, p. 143. to 145.

Rom. 8, 4 answered, p. 145, to p. 152.

The Contents.

Rom. 9, 31, 32, answered, p. 153, to 157.

Rom. 10, 4, answered, p. 157, to 162.

1 Cor. 1, 30, answered, p. 162, 163, 164.

2 Cor. 5, 21 answered, p. 165, to 168.

Gal. 3, 10, answered, p. 168, to 173.

CAP. 6. Six Arguments against the Imputation of Faith for righteousness, propounded and answered. As

1. That such an Imputation impeacheth the truth or justice of God, answered, p. 175, 176, 177.

2. That this Imputation maketh justification to be by works, answered p. 178, 179.

3. That such an Imputation is inconsistent with the free grace of God in justification answered, p. 179, 180.

4. That this Imputation ministrerh occasion of boasting unto the flesh, answered p. 180, 181, 182, 183.

5. That such an Imputation supposeth justification by somewhat that is imperfect, answered p. 183, 184, 185.

6. That such an Imputation implieth, that God should rather receive a righteousness from us, than we from him, in our justification, answered, p. 185, 186.

The opinion opposed in this Discourse, of much more affinity with the master-veine of Socinian Heresie, and that by the verdicts of Pareus, Piscator, and Mr. Gataker, then the opinion maintained in it, p. 187, 188, 189.

CAP. 7. The chiefe grounds and Arguments for the Imputation of Christs Active obedience (in the sense hitherto opposed) proposed and answered. As

1. That there is no standing in judgement before God without the imputation of this righteousness, answered, p. 192, 193.

2. That justification cannot be by the righteousness of another, except this imputation be supposed, answered p. 194, 195.

(g 2)

3. That

The Contents.

3. That a true and reall Communion betwene Christ, and those that beleve in him, cannot stand, except this Imputation be granted, answered, p. 195. 196.

4. That there can be no other reason or necessity assign'd, why Christ should fulfill the Law, but only this imputation, answered 110 in p. 196, to 207.

5. That we are debtors unto the Law, not only in matter of punishment for our transgression, but in perfection of obedience also, answered, p. 208, 209, 210.

6. That there can be no justification without a perfect righteousness; nor any such righteousness, but the righteousness of Christ, Answered, p. 211, 212 213, 214, 215.

7. That Do this and live, is an everlasting rule, and which shall never be dissolved, answ. p. 216, 217.

8. That the righteousness of Christ is that righteousness, which God accepteth on our behalfe, answ. p. 217 218, 219.

9. That Christ was a publique Person, standing in the stead of all those that should beleve in him, answ. p. 220 221, 222 223, 224.

10. That there is no way of being justified by the righteousness of Christ, but only by the imputation of it, answered p. 225.

11. That we may as truly and as properly be said to have fulfilled the Law, in or with Christ, as to be dead, crucified, quickened, raised, to sit in Heavenly places with him, &c. (all which the Scripture affirmeth) answered p. 226, 227, 228.

12. That those that are sinners, and so continue whilst they live, can be no otherwaies justified then by the imputation of Christs righteousness, answered, p. 229, 230.

The Conclusion, p. 231.

Good Reader, the Correctors request unto thee is, that upon a particular confession of some of these fautes, which here follow, and whereby thou maiest relieve thy selfe, thou wouldst pardon him.

IN THE FIRST PART.

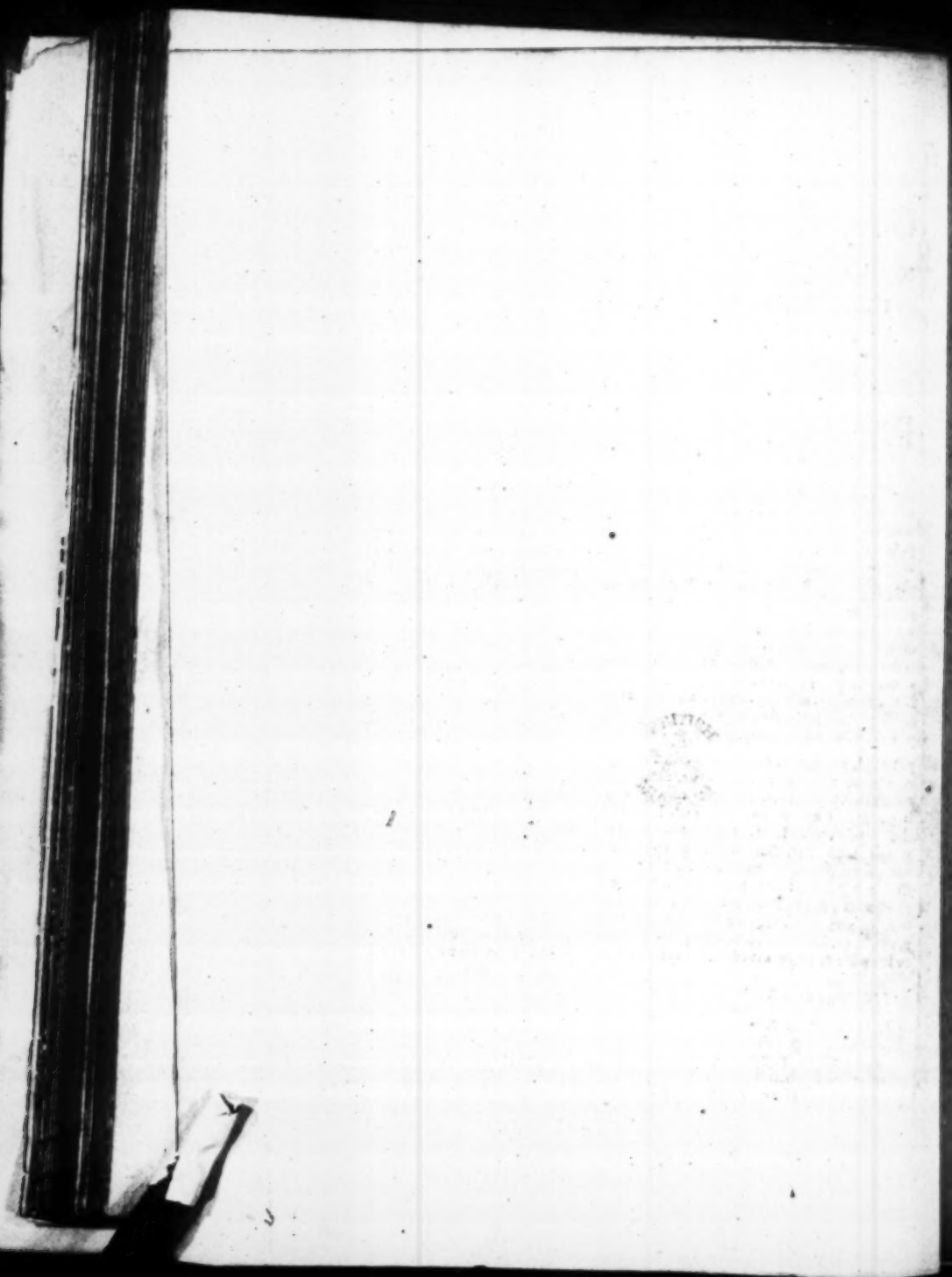
Pag 1. l. 6. for, terme read, termes. p. 3. l. 31. for Law, he. r. Law. He p. 5. l. 35. for, consciences, r. conscience. p. 7. l. 34. for, habit, r. habits. p. 10. l. 16. for, circumstance. r. circumstances. p. 11. l. 10. for, word, r. words. p. 22. l. 3. l. 2. for, of, r. which. p. 36. l. 1. for, Rom. 24. r. Rom. 24. p. 41. l. 24. for, word, r. word. p. 52. l. 5. after, as, r. beleeved. p. 60. l. 6. for, me, r. one. p. 65. l. 13. for, *ἡ ἑμὸς* r. *ἡ ἀλλήματος* p. 66. l. 32. after, mediately, r. before. p. 71. l. 12. for, because, r. although. p. 89. l. 20. dele, our p. 9. l. 18. for deceiveableness, r. deriveableness. p. 99. l. 32. for, defects, r. defect. p. 113. l. 26. for, and, r. to. p. 117. l. 19. for of, r. of it. p. 121. l. 24. for as, r. as if. p. 126. l. 31. for, boltring, r. bolting. p. 136. l. 9. for, *ἀκρίβειαν*, r. *ἀλθίστην*. p. 138. l. 16. for, the. r. that. *ibid.* for, that is, r. that it is. p. 144. l. 1. for, infallibly, r. infallibly. p. 146. l. 29. dele, not. p. 154. l. 30. for, into, r. in. p. 154. l. 8. dele, the. p. 163. l. 3. for, into, r. for. p. 171. l. 26. for, that, r. the. p. 175. l. 16. for, formaliter, r. normaliter. l. 17. for, this, r. his. p. 180. l. 24. for, them, r. men. p. 200. l. 18. for, unanswerable, r. answerable. p. 202. l. 8. for, derived, r. served. p. 204. l. 26. after, sinne, r. a full satisfaction to him. l. 28. for, received at, r. received it at.

IN THE SECOND PART.

Pag 1. l. 15. dele, to. p. 4. l. 26. for, and, r. and in. p. 5. l. 7. for, equivolant, r. equivalent. p. 7. l. 32. after, acts, r. of no other person besides. l. 35. for, reverence, r. reverence. p. 10. l. 35. after hie, r. to

that we might be counted perfectly righteous, by the imputation thereof unto us p. 11. l. 28. for, and, r. that. p. 13. l. 8. dele in. p. 15. l. 30. for, him, r. sinne. p. 20. l. 22. for, passage, r. passage of. l. 32. for, employed, r. implied. l. 41. for, cleare, r. certaine. p. 28. l. 35. for, relation, r. reason. p. 31. l. 3. for, objections, r. objection. p. 34. l. 14. for, terme, r. terme, death. p. 49. l. 2. for, called, r. called by. p. 50. l. 20. for inconstitence, r. inconstitence. p. 57. l. 35. for, impossible, r. possible. p. 59. in the margin. for, Cap. Sect. r. Cap. 20. Sect. 3. p. 66. l. 4. for working, r. working. p. 68. l. 21. for, *αἰσιν* r. *αἰσιν* p. 74. l. 16. for, properly. r. properly. p. 80. l. 7. for, both, r. both the. p. 86. l. 26. for, action, r. notion. p. 89. l. 20. dele, of. l. 31. for, proper, r. unproper. p. 95. l. 19. for, simplify, r. simplify. p. 99. l. 31. for, Sect. r. Sect. 2. p. 110. l. 35. for, which, r. which is. p. 119. l. 25. for, that, r. then. p. 125. l. 4. for, Rom. 47. r. Rom. 4. 7. p. 135. l. 14, 15, for his, his, r. her, her. l. 34. dele, co. l. 33. for, Scripture, r. Scripture to. p. 142. l. 14. for, includencie, r. inconcludencie. p. 146. l. 12. dele, of. p. 148. l. 29. dele, of. p. 157. l. 20. for, resemblance, r. semblance. p. 176. l. 23. for, God r. God, as such. p. 194. l. 31. for, *predicatum* r. *predicatum*, p. 207. l. 7. for, addresse, r. addressed. p. 213. l. 8. dele, of. p. 222. l. 22. for be, r. by.

Some other lighter escapes there are, as mis-pointings, mis-joynings, and mis-dividings of words, mis-placing parentheses, sometimes singulars for plurals, defects of Capitall Letters, with some oversights in the marginall citations, &c. In all which, the Corrector submits himselfe to thy censure.



Reader, if thou had'st rather take a
 little paines, then be angry; I desire thee to
 relieve the Printer with thy pen, and to re-
 forme thy Booke, before thou readest
 it, according to these subse-
 quent directions.

In the PREFACE.

Pag 9. line 5. for, *scrapp*. r. *scrap*. p. 11. l. 1. for, *present*. r.
pleasant. l. 18. for, *amplification* r. *enlargement* p. 12. l. 25. for,
passages. r. *pages*. p. 13. l. 12. for, *discrelogie*. r. *discrebologie*. l. 14.
 for, *messenger*. r. *messengers*. l. 15. for, *magnificant*. r. *magnificent*.

In the DISCOURSE.

Pag 6. l. 31. for, *corponeris*. r. *componens*. p. 8. l. 29. for *opi-*
mon any. r. *opinion, that any*. p. 13. l. 13. for, *Divinity* (who. r. *Divinity at*
Leyden (who. *ibid*. for, *of judgement*. r. *of that judgement*. p. 15. l.
 22. for, *wge a little*. r. *wge. A little*. p. 20. l. 10. for, *defended here*.
 r. *defended, &c.* Here. l. 18. for, *word*. *discourse*. r. *wordie discourse*.
 l. ult. for, *too*. r. *to*. p. 22. l. ult. for, *misperishan*. r. *misprision*. p. 26.
 l. 13. for, *our*. r. *some*. p. 29. l. 27. for, *no satisfaction*. r. *no such sa-*
tisfaction. p. 32. l. 15. for, *this is*. r. *is this*. p. 33. l. 27. for, *first*.
 r. *fullest*. p. 34. l. 20. for, *sath swtber*. r. *sath be swtber*. p. 37. l.
 24. for, *skull*. r. *still*. p. 40. l. 33. for, *promises*. r. *premisses*. p. 43. l. 2.
 for, *justification*. r. *or free justification*. p. 47. l. 9. for, *biobular*. r.
triobular. p. 48. l. 19. for, *black*. *in so*. r. *so black and*. p. 55. l. 26.
 for, *neighbours*. r. *neighbour*. p. 59. l. 23. for, *mee*. r. *men*. p. 65. l.
 25. for, *contradiction*. r. *contradictions*. p. 70. l. 2. for, *believed*. r. *be-*
lieving. p. l. 10. for, *net for*. r. *net of us for*. p. 74. l. 2. for, *to speak*
 r. *to speak to*. p. 86. l. 12. for, *interpre*. r. *interprete*. p. 95. l.
 37. for, *ccusared*. r. *conceived*.

Illegible text at the bottom of the page.

1. The first part of the document is a list of names and titles, including "The Hon. Mr. Justice" and "The Hon. Mr. Justice".

in the 1950s and 1960s

[Faint circular postmark stamp visible in the center of the page]



CAP. I.

Wherein the state of the question is opened, and the sense EXPLAINED: Wherein aswell the Imputation of FAITH is affirmed, as the imputation of the RIGHTEOUSNESS OF CHRIST denied, in JUSTIFICATION.

FOR the cleare understanding of the state and drift of the question, some things would be premised, which for their evidence sake might be privileged and exempted from passing under much dispute or contradiction, yet if any thing be not sufficiently prepared for assent in the briefe proposall of it, the ensuing discourse will labor to reconcile the disproportion, and in the progresse make satisfaction for what it shall receive upon courtesie in the beginning. As

1. That the termes *justifying*, *justification* &c. are not to be taken in this question (nor in any other usually moved about the justification of a sinner) either *1 sensu physico*, in a Physicall sense, as if to *justifie*, signified to make *just*, with any habituall or actual, any positive or inherent righteousness. Nor yet,
2. *sensu forensi proprio dicto*, in a juridicall or judi-

ciary sense (properly so called) where the Judge hath only a subordinate and derived power of Judicature, and is bound by Oath or otherwise to give sentence according to the strict rule of the Law, as if to justify were to pronounce a man just, or to absolve him from punishment according to the strict terms or precise rule of that Law whereof he was accused as a transgressor, (though this sense be admitted and received by many) But 3. (and lastly) *sensu forensi improprie dicto*, in a judicial sense, i. e. properly and usually so called, *viz.* where the third Judge being the supreme Magistrate, hath an independency or sovereignty of power, to moderate and dispence with the Law, as reason or equity shall require: So that to justify in this question, imports the discharging or absolving of a man from the guilt, blame, and punishment of those things, whereof he either is, or justly might be accused; not because he is cleare of such things, or justifiable according to the letter or strict sense of the Law (for then he could not be justly accused) but because the Judge having a sufficient & lawfull sovereignty of power is willing upon sufficient & weighty considerations known unto him, to remit the penalty of the Law, and to deliver and discharge him as if he were an innocent or righteous man. As for the Physical sense of making just by inherent righteousness, though *Bellarmino* and his Angells, earnestly contend for it, yet till Scriptures be brought low, and *Etymologies* be exalted above them, till use and custome of speaking deliver up their Kingdom into Cardinalls hands, that sense must no way be acknowledged or received in this dispute: Yet (to give reason and right, even to those that demand that which is unreasonable) it is true, that God in or upon a mans justification, begins to justify him Physically, that is, to infuse habitually or inherent righteousness

A Treatise of IUSTIFICATION.

3

ousnesse into him. But here the Scriptures and the Cardinall are as far out in termes, as in a thousand other things they are in substance and matter: that which he will needs call *justification*, the Scriptures will as peremptorily call *Sanctification*.

Concerning the other sense of a judiciary justification usually and strictly so called, wherein the Iudge or justifier proceeds upon legall grounds to acquit and absolve the party guilty or accused, neither can this be taken in the Question propounded, except the Scriptures be forsaken, because the Scriptures constantly speake of this act of God justifying a sinner, not as of such an act whereby he will either make him or pronounce him legally just, or declare him not to have offended the Law, and hereupon justifie him; but of such an act, whereby he freely forgives him all that he hath done against the Law, and acquits him from all blame and punishment due by the Law unto such offenders. So that in that very act of God whereby he justifies a sinner, as there is a discharge from all punishment due unto him, so there is a profession withall, or plaine intimation of the guiltinesse of the person now to be justified according to the Law, and that he is not discharged or required upon any consideration that can be pleaded for him according to the Law, but that consideration upon which God proceeds to justify him, is of another order; the consideration of somewhat done for him in this case to relieve him out of the course and order or appointment of the Law, the whose justification stands (whether in whole or in part, it is not materiall herein) in the forgiveness of sinne, can in no construction be said to be justified according to the Law, because the Law knowe not forgiveness of sinnes, neither is there any rule for any such thing there. The Law speakes of

Sec. 2.

the curse, death, and condemnation of a sinner; but for the justification of a sinner, it neither takes knowledge, nor gives any hope thereof.

2.

Secondly, That *Iesus Christ* the naturall Sonne of God, and supernaturall Sonne of the Virgin, ran a race of obedience with the Law (aswell Ceremoniall as Morall) and held out with every letter, jot, and tittle of it, as farre as it any wayes concerned him, during the whole continuance of his life in the flesh, no mans thoughts ever rose up to deny, but those that denyed him, the best of his being (I meane his Godhead) which as you convinceth me of sinne? was his challenge to the Nation of the Jewes whilst he was yet on earth. (*Ioh. 8. 46.*) and remains through all ages as a challenge to the world. He that can cast the least aspersion or imputation of sinne upon *Christ*, shall shake the foundations of the peace and safety of the world.

3.

Thirdly, that this *Christ* offered up himselfe as a Lambe without spot in sacrifice upon the Crosse to make an attonement for the world; and to purge the sinne of it, I know no spirit at this day abroad in the Christian world that denies, but that which wrought in *Sacimus* formerly, and still workes in those that are baptized into the same spirit of error with him.

4.

Fourthly, I conceive it to be a truth of greater authority amongst us, then to meet with contradiction from any man, that *Iesus Christ* is the sole and entire meritorious cause of every mans justification, that is justified by God; or that that righteousness or absolution from sinne and condemnation which is given to every man in his justification, is somewhat, yea a principall part or member of that great purchase which *Christ* hath made for the world; *Etiam Deus pro Christi sake, freely forgave you. Ephes. 4. 32.* Forgiveness of sinnes or justification is from God for *Christ*

A Treatise of IUSTIFICATION.

Christ's sake; he is worthy to be gratified and honored by *God*, with the justification of those that believe in him, whatsoever he is worthy of more.

Fifthly, It is a truth that hath every mans judgment concurring with it, that Faith is the condition appointed by *God*, and required on mans part to bring him into Communion and fellowship of that justification and redemption which *Christ* hath purchased for the Children of men, and that without believing, no man can have part or fellowship in that great and blessed businesse.

Sixthly, It is evident from the Scriptures, that *God* in the act of every mans justification doth impute or account righteousness unto him, or rather somwhat for or instead of a righteousness (the Scripture useth both expressions) by means of which imputation the person justified passeth in account as a righteous man (though he be not properly or perfectly such according to the Law) and is invested accordingly with those great priviledges of a man perfectly righteous, deliverance from death and condemnation, and acceptance into the favor of *God*. The reason of which imputation, or why *God* is pleased to use such an expression of righteousness imputed in or about the justification of a sinner, seems to be this; the better to satisfie the naturall scruple of the weak and feeble consciences of men, who can hardly conceive or thinke of a justification or of being justified (especially by *God*) without an expresse, literally, and perfect legall righteousness. Now the counsailes and purpose of *God* in the Gospell being to justify men without any such righteousness (being a righteousness indeed whereof man in his lapsed condition, is wholly incapable) the *way* to save the fearer of the conscience touching such a defect, and to prevent and stay all troublesome thoughts or

queries that might arise in the minds of men, who when they heare of being justified, are still ready to aske within themselves, but where is the righteousness? conceiving a legall righteousness to be as necessary to a justification, as *Isaak* conceived of a Lamb for a burnt offering, *Gen. 22, 7.*) He (God I meane) is graciously pleased so far to condescend to men in Scripture treatie with them about the weighty businesse of justification, as (in effect) to grant and say unto them, that though he finds not any proper or perfect righteousness in them, no such righteousness as passeth under the name of a righteousness with them, yet if they truly believe in him, as *Abraham* did, this believing shall in the consequences of it, be as good, as a perfect or complete righteousness unto them, or that he will impute righteousness unto them upon their believing.

Sec. 3.

So that now the state & drift of the Q. is not either 1, whether Faith without an Object, or as separated from *Christ*, be imputed for righteousness, for such a Faith (doubtlesse) in the point of justification was never dreamt of by any man that kept his wits company: men may as well fancy a living man without a Soule; or a wiseman without his wits, as a Faith without an Object: much lesse was ever such a faith conceived by any to be imputed for righteousness. Neither 2, is it any part of the intent of the Question to enquire, whether Faith be the meritorious cause of a mans justification; for both they that affirm, and they that deny the imputation of Faith for righteousness, deny the meritoriousnesse of faith every way: however it is true, that they that would seem most to disclaime it, and cast it furthest from them, do yet in some of their most beloved tenets draw very near unto it (as will afterward appeare) Neither 3, is it the Question, whether Faith be the formall cause of
just.

justification, that is, whether God doth justify a man with his Faith, as a Painter makes a wall white with whitenesse, or a Master makes his Scholar learned with knowledge, for both parties make the forme of *justification* to be somewhat else differing from Faith (contrary to that which is conceived to be the genuine tenet of *Arminius*) Nor yet 4. doth the Question make any quere at all, whether *Christ* be the sole meritorious cause of the *Iustification* of a sinner; for both they that goe on the right hand of the Question, and they that goe on the l-ft. are knit together in the same mind and judgment concerning this. Neither 5. doth the Question (as it is here propounded) intend any dispute at all, whether the active obedience of *Christ* (standing in with the passive, and considered in conjunction with it, hath any influence into, or contributeth any thing towards the *Iustification* of sinners, for this also is acknowledged on both sides, (at least by the greater party of both) But 6. (and lastly) the Question in precise termes is this, whether the faith of him that truly believes in *Christ*, or whether the righteousness of *Christ* himselfe, that is, the obedience which *Christ* performed to the Moral Law, consisting partly of the inward habit of grace, and righteous dispositions of his soule, partly of all those severall and particular acts of righteousness wherein he obeyed, be in the letter and propriety of it, that which God imputes to a believer for righteousness, or unto righteousness in his *Iustification*; So that he that believes, is not righteous onely by account, or by Gods gracious reputing and accepting of him for such, but as rigidly, literally, and peremptorily righteous, constituted and made as perfectly, as completely, as legally righteous, as *Christ* himselfe is, no difference at all betweene them, *quoad veritatem*, but only *quoad modum*, the justified every

every whit as righteous as the justifier, both righteous with the selfe same individuall righteousness, only this difference betweene the one and the other, the justified weares it as put upon him by another, by imputation; the Justifier weares it put upon him by himselfe, or by inherency. That the Scriptures no where countenancerh any such imputation of the righteousness of *Christ* as this, I trust (the Spirit of truth directing and assisting) to make manifest in the sequell of this discourse, and to give good measure of this truth unto the reader, heaped up, and pressed downe, and running over; heaped up by testimonies from the Scriptures themselves; pressed down by the weight of many Arguments and demonstrations; running over, with the cleare approbation of many Authors, learned and sound, and every way greater then exception.

Sett. 3.

Only give me leave here to mention that by the way, which may prevent many mistakes, (yea and offences too) in reading the writings of many latter Divines, (especially of other Churches) touching this point of imputation. If we take the phrase of imputing *Christs* righteousness improperly, out of the usuall and formall signification of it (as *Luther* and *Calvin*, and other Divines of the reformed Churches sometimes do in their writings) viz. for the giving out or bestowing (as it were) the righteousness of *Christ* including his obedience as well passive as active, under one and the same terme of righteousness, in the returne of it, i. in the privileges, blessings, and benefits, that are procured and purchased by it for men, so a believer may be said to be justified by the righteousness of *Christ* imputed. But then the meaning can be no more but this. A beleever is justified by the imputation of *Christs* righteousness, that is, *God* justifies a beleever for *Christs* right-

righteousnesse sake, and not for any righteousness of his owne: Such an Imputation of the righteousness of *Christ* as this is, is no way denied or once questioned. And thus such passages as those in *Calvin. Nos gratis justificat Deus, Christi obedientiam nobis imputando.* i. God freely justifieth us by imputing the obedience of *Christ* unto us: and againe, *Homo non in se ipso iustus est, sed quia Christi iustitia imputatione cum illo communicatur* (*Instit. l. 3, c. 17, ss. 23.*) i. A man is not righteous in himselfe, but because the righteousness of *Christ* is communicated or Imputed unto him by imputation: These and such like expressions in this Author, are to be interpreted by such passages as these (which are frequent also in the same Author, *Christus sua obedientia gratiam nobis apud Patrem acquisivit & promeritus est* (*Instit. l. 2, c. 17, ss. 30.*) i. *Christ* by his obedience, procured and merited for us grace or favor with God the Father. And againe, *l. 3, c. 14, ss. 17. Christus per suam obedientiam nobis iustitiam acquisivit.* i. *Christ* by his obedience procured or purchased righteousness for us. And againe in *Gal. 3, 6. Omnes ista locutiones peragere valent, justificari nos Dei gratia, Christum esse iustitiam nostram iustitiam, morte & resurrectione Christi nobis acquisitam &c.* i. All such expressions as these import the same thing, that we are justified by the grace of God, that *Christ* is our righteousness, that righteousness was procured for us by the death and resurrection of *Christ* &c. By al which passages and many more of like Importance, that might be produced out of the same Author, it is fully evident, that when he mentioneth any imputation of the righteousness of *Christ* in *Iustification*, his meaning is only, that the righteousness of *Christ*, meaning chiefly his passive obedience or righteousness, haply not excluding his active) is the meritorious cause of our

Justification and hath procured and purchased this for us at Gods hand, that upon our believing we should be accounted righteous by him, or (which is but the same) that our *Faith* should be imputed for righteousness to us. To which purpose hee speaks yet more significantly and expressly in the place last mentioned in *Gal. 3, 6. Quum autem iustitiam in se repositam non habeant homines, imputatione hanc adipiscuntur.* i. Men not having any righteousness lodged in themselves they obtaine it by imputation; which^o Imputation he thus explicates and interprets, *quia Deus fidem illis fert acceptam pro iustitia*: because (saith he) God doth Impute or account their *faith* unto them for righteousness. Divers like passages might be drawne together out of other Authors, which must be seasoned with the same salt of Interpretation, to be made savory and meete for Spirituall nourishment.

Sect. 4.

In the Homilies of our owne Church, there are some passages that mention the Imputation of *Christ*s righteousness in *Justification*, for the genuine sense whereof, if we consult with the eleventh Article of Religion (which is concerning *Justification*, and is framed with all possible exactnesse this way, that (to few words are capable of) that will directly lead us to the same Interpretation of them: *we are accounted righteous before God* (saith our Article) only for the merit of our Lord and Saviour *Iesus Christ* by faith, and not for our owne works or deservings. Where 1, it is to be observed that we are not said to be constituted and made righteous before God in *Justification* (though such an expression may in a sense be admitted) but only that we are accounted or reputed such. 2. It is not said, that we are accounted righteous with the righteousness of our Lord and Saviour, no nor yet with his merits, but only thus

thus, we are accounted righteous before God, only for the merit of our Lord by *Faith*. i. The merit of *Christ* or of his righteousness, hath so farre prevailed with God on our behalfe, that by or upon our *Faith* we shall be accounted righteous before him; which (in effect) is the same truth we maintaine, viz. that God for *Christs* sake or *Christs* merits sake, doth impute our *faith* for righteousness unto us, requiring nothing more at our hands for *Iustification*. And thus *Musculus* expresseth himselfe roundly, *Fides reputatur in iustitiam propter Christum*: Faith is accounted for righteousness for *Christs* sake: And againe, *Commendata debet esse hac fides &c. quā constituit credentibus in Christum propter ipsum, iustitia loco imputare* (*Loc. Com. de Iustif. sect 5*) i. This faith ought to be esteemed of us, &c. which God purposeth for *Christs* sake to impute for righteousness to those that beleefe in him. So *Luther* also, ad *Gal. 3. 6. Deus reputat istam imperfectam fidem ad iustitiam perfectam propter Christum*. i. God for *Christs* sake accounts this imperfect faith, for perfect righteousness. And *Chamier* calls remission of sinnes that righteousness which is imputed unto us. *Remissio peccatorum est iustitia imputata* r. 3, l. 21. c. 19. ss. 10. And *Vrsinus*: *Idem sunt iustificatio & remissio peccatorum. Cat. part 2. Qu. 60, ss. 3.* Therefore where-soever, whether in the Homilies of our own Church, or in other Authōrs, we meet with any such expression, as of the righteousness of *Christ* imputed in *Iustification*, we must not understand this righteousness in the Letter, proprietie, or formalitie of it, but in the Spirit, or merit of it, to be imputed, *Iustificamur per Iustitiam Christi, non persona, quia ipse est vestitus, sed meriti, quia suos vestit, nobis imputatam*. Dr. *Prideaux* Lect. 5, ss. 11. And this manner of speech, to put the name of a thing in the proprietie of it, instead

of the valew, worth, benefit or returne of it, is both usuall and familiar, in ordinary passage of discourse amongst us, and very frequent in the Scriptures. When we say a Merchant grew rich by such or such a Commoditie, our meaning is, that he grew rich by the gaine or returne he made of the commodity: He may be enriched by the Commodity, and yet have never a whit of it with him, or under his hand. So when we say such a man grew rich by his place or Office, our meaning plainly is but this, that he grew rich by such gaines or matters of profit as his place or Office afforded him; we do not meane, that his place or Office it self was his riches. So may it be said, that we are justified by the righteousness of *Christ*, and yet not have the righteousness it selfe upon us by imputation or otherwise, but only a righteousness procured or purchased by it, really and essentially differing from it, viz. remission of sinnes (as will appeare in due time.)

Thus in the Scriptures themselves, there is no figure or forme of speech more frequent, then to name the thing it selfe in the propriety of it, instead of the fruite or effect of it, good or bad, benefit or losse, vantage or disadvantage, merit, or demerit of it.

Thus *Job 33, 26. God is said to render unto man his righteousness*, i. The fruite or benefit of his righteousness, in the favor of God, and manifestation of it, in his deliverance and restoration: the righteousness it selfe in the propriety of it, cannot be rendred unto him. So *Ephs. 6, 8. Whatsoever good thing any man doth, the same shall he receive of the Lord*. i. he shall receive benefit and consideration from God for it. So *Revel. 15, 12. Here is the patience of the Saints*, and c. 13, 10. *Here is the patience and faith of the Saints*, i. here is the benefit and un-

speak-

speakeable reward of the patience and faith of the Saints to be seene, when the Beast and all that worship him, or adhere to him, shall be tormen:ed in fire and brimstone for evermore, and those that have constant'y suffered for not worshiping of him, shalbe delivered from drinking of that bitter cup. So again, *Psal. 128, 2. Thou shalt eat the labor of thy hands,* that is, *the fruite of this labour.* So on the other hand, *Heb. 9, 28.* it is said of Christ, *that to those that looke for him he shall appeare the second time without sinne:* that is, without the guilt or punishment of sinne charged upon him, for otherwise, if we take sinne in the formall and proper signification of it, there wilbe no difference implied betweene his first and second appearance, in as much as he was as free from the defilement or pollution of sin in his first appearing, as he can or shalbe in his second. So *Ezech. 16, 58. Thou hast borne thy lewdnesse and thine abominations* (saith the Lord) *viz.* in punishments or judgments answerable to them. So *1 Kings 8, 32. To bring his way upon his head,* that is, the punishment he hath deserved by his way of sinne. So (to let passe many other instances of like construction) *Gen. 19, 15. Least you be destroyed in the iniquity of the City,* that is, in that judgement or punishment that fell upon the City by meanes of the iniquity of it. In such a construction of speech as the holy ghost himselfe useth in these and many such like passages in the Scripture, the righteousness of *Christ* (Active and Passive) may be said to be the righteousness by which we are justified, or which is imputed unto us in our justification, and not in any other.

Wherefore (to draw towards a close of this first Chapter, and withall to give a little more lighr, that it may be seene cleare to the bottome, both what we affirme, and what we deny, in the question propounded)

So worke is often put for the wages due to it. *Levit. 19, 13. Job 7, 2. 1st. 22, 13 Esa. 49. 4. &c.*

SECT. 5.

See this further opened and proved in the second part of this Discourse.
Cap. 2. ss. 17.

ded.) 1, when we affirme the faith of him that beleeueth, to be imputed for righteousness, the meaning is not either 1, that it should be imputed in respect of any thing it hath from a man himselfe, or as it is a mans owne act: nor yet 2. in respect of any thing it hath from God himselfe, or from the Spirit of God in the production or raising of it in the soule, (though it be true it requires the lighting downe of the Almighty arme of God upon the soule to raise it) Neither 3. Is it imputed for righteousness in respect of the Object, or because it layeth hold upon Christ, or Christs righteousness, (though it be true also that that faith that is imputed for righteousness, must of necessity lay hold upon Christ, and no other faith is capable of this Imputation besides) because it faith should iustifie or be imputed for righteousness, as it layes hold upon Christ, it should iustifie out of the Inherent dignitie and worth of it, and by vertue of that which is naturall and intrinsecall to it, there being nothing that can be conceived more naturall or essentiall unto faith, then to lay hold upon Christ, this is the very life and soule of it, and that which gives it its specificall being and subsistence: Therefore to make the Object of FAITH as such, the precise and formall ground of the Imputation of it, is to make hast into the middest of *Samarita*, whilst men are confident they are travailing towards *Dothan*: It is the giving the right hand of fellowship to the *Romish Iustification*, which makes faith the meritorious cause of it (in part). But 4 and lastly, when with the Scripture we affirme, that faith is imputed for righteousness, our meaning is simply and plainly this, that as God in the first Covenant of workes, required an absolut and through obedience to the whole law with continuance in all things, for every mans *Iustification*, which perfect obedience, had it beene per-

performed, had beene a perfect righteousness to the performer, and so would have justified him. So now in the New Covenant of grace, God requires nothing of any man for his justification, but only *faith* in his Sonne; which *faith* shalbe as availeable and effectually unto him for his justification, as a perfect righteousness should have beene under the first Covenant: this is that which is meant when *faith* is said to be Imputed for righteousness, which is nothing but that which is generally taught by Divines both ancient and moderne: *Sic decretum dicit à Deo, ut cessante lege, Solam fidem gratia Dei posceret ad salutem. Ambrosius in Rom. 4.* that is, the Apostle saying that to him that believeth, his *faith* is Imputed for righteousness, affirmeth, that God hath so decreed, that the Law ceasing, the grace of God will require (of men) only *faith* to salvation. And againe, upon Ch. 9, of the same Epistle, *Sola fides posita est ad salutem*, onely *faith* is appointed or ordained to salvation. Calvin writing upon Rom. 10, 8. hath words of the same importance, and somewhat more cleare and full, *Ex hac distinctionis uera, colligimus, sicuti lex opera exigit, sic Evangelium nihil aliud postulare, nisi ut fidem asserant homines, ad recipiendam Dei gratiam.* that is, From this distinction we gather, that as the Law required workes, so the Gospell requires nothing else, but that men bring *faith* to receive the grace of God. If God requires *Faith* in the Gospell for the same end for which he required workes or perfect righteousness in the Law: it necessarily follows, that he should impute this *faith* for that righteousness, that is, accept it from men upon the same termes (in respect of justification) and bestow the same favors, rewards, and priviledges upon the tender of it, that should have beene given unto men, in regard of that legall righteousness, had it beene fulfilled

led: otherwise he should require it for such an end, or upon such term's as he would refuse to make good unto it, when the creature hath exhibited it and tendered it unto him; to require it for righteousness, or instead of righteousness, and not to accept it for righteousness, when it is brought unto him, would be as apparant a breach of Covenant with *God*, as it would be in a rich Creditor that should compound and agree with his poore Debtors for twelve pence in the pound, (or the like) but when they brought the money to him, should refuse to take it upon any such termes, or to discharge them of their debt, and give them out their bands.

SECT. 6.

Secondly, when we deny the Imputation of *Christs* righteousness in *Justification*, we neither deny the righteousness of *Christ* in it selfe, we rather suppose and establish it; Neither 2 do we deny the absolute necessity of it, both to the *Justification* and salvation of a sinner: Neither 3, do we deny a meritorious efficiency or causality in this righteousness, in respect of the *Justification* of a sinner: but verily believe and conceive, that *God* justifieth all that are justified, not simply and barely for *Christs* sake, or for his righteousness sake (for a man may do a thing for his sake whom he much loves and respects, though he hath not otherwise deserved it at his hands) but for the merits sake of *Christs* righteousness, there being a full and real consideration in this righteousness of *Christ* (I meane his death or passive righteousness chiefly) why *God* should justifie those that believe in him. But 4, (and lastly) that which we deny in denying the Imputation of *Christs* righteousness, is this, that *God* should looke upon a believing sinner in his *Justification*, and account of him as one that had himselfe don all that *Christ* did in obedience to the Morall Law, and hereupon pronounce

nounce or account him righteous, or (which is the same) that *God* should Impute unto him those particular acts of obedience which *Christ* performed in the nature and proprietie of them, so that he should stand as righteous before *God*, as *Christ* himselfe, or (which is the same) righteous with the selfe same righteousness wherewith *Christ* was righteous, and so *God* make himselfe countable unto him for such obedience imputed, in as great matters of reward as he would have beene for the like obedience personally performed by himselfe: In a word, this is that which we deny, & this is that which we affirme concerning the righteousness of *Christ* in the *Iustification* of a sinner, that *God* cloaths no man with the letter of it, but every man that believes with the Spirit of it, that is, that this righteousness of *Christ* is not that that is imputed unto any man for righteousness, but is that for which righteousness is imputed to every man that believeth. A justified person may in such a sense be said to be clothed with *Christ's* righteousness as *Paul's* necessities were relieved & supplied by his hands, *Act. 20, 34. These hands* (saith he) *have ministered unto my necessities.* *PAUL* neither eate his fingers, nor spun out the flesh of his hands into cloathing, and yet was both fed and clothed with them; so may a believer be said to be clothed with the righteousness of *Christ*, and yet the righteousness of *Christ* it selfe not be his cloathing, but only that which procured this cloathing unto him; and so *Calvin* calls that cloathing of righteousness wherewith a beleever is clad in his *iustification*, *iustitiam morte & resurrectione Christi acquisitam*, a righteousness procured or purchased by the death and resurrection of *Christ*: This righteousness of *Christ* may be said to be the righteousness of a beleever in such a construction of speech, as the knowledg of *God* and of *Christ* is said

to be eternall life (*Ioh. 17, 3.*) viz. in way of causality. not in the formalitie of it: And againe, the righteousness of a Beleever in his *Iustification*, may be termed the righteousness of *Christ* in such a sense, as the favor of *God* in deliverance out of trouble, is called a mans righteousness, *Ioh 33, 26.* or as a bond servant under the Law is said by *God* himselfe to be his *Masters money*, *Exo. 21, 21.* because he was bought with his money: or as the Nation and people of the *Jewes* is often in the Scriptures called *Jacob*, they were not *Jacob* in the proprietic of his person, but in his descent and propagation. So may the righteousness of a Beleever be called the righteousness of *Christ*, viz. in the fructification of it, because it is a righteousness descended from it, and issuing (as it were) out of the bowels of it. What hath bene affirmed, and what hath been denied in the Question: We come now to prove and to demonstrate the truth of both. 1. from the authority of the Scriptures. 2. from the grounds of reason: as for the third kind of prooffe or confirmation, consent of Authors, we shall not assigne a peculiar place for that by it selfe, but enterlace our other proofes occasionally with such testimonies, as we have received from learned and judicious men for confirmation of the point to be discussed the greatest part whereof notwithstanding, you shall meeete with in the second and fift Chapters.



CAP. II.

VWherein the *imputation of Faith* for *righteousnesse*, is proved from the Scriptures, and the interpretation of those Scriptures confirmed both by reason and authority aswell of ancient as moderne *Divines*.

VHat it is, that is imputed for righteousness in *Iustification*, all the wisdom or learning under Heaven, is not so fit or able to determine, as the Holy Ghost speaking in the Scripture; being the great Secretary of Heaven, and privie to all the waies and counsells of *God*; and therefore there is none to him to take up any difference, or to compromise betweene the Controversers about any Subject in Religion. All the difficulty and question is, because though he speaks upon the house top, yet many times and many things he interprets in the care: All the Christian world, either know's, or readily may know, what he speaks in the Scriptures, but what his meaning and intent is in many things there delivered, he leaveth unto men to debate and make out amongst them: To some indeed he reveals the secret of his counsaile, the Spirit of his Letter, in some particulars, but because these are not marked in the forehead, therefore their thoughts and apprehensions (though the true begotten of the spirit of truth)

are yet in common esteeme, but like other men, till God himseife shall please to make the difference by causing a clearer light of evidence and conviction to arise upon them; yea many times the nearer the truth, the further off from the approbation of many, and sometimes even of those that are the greatest pretenders to the truth.

SECT. 2.

Four things there are especially, that much commend an interpretation, when they are found in conjunction, and establish it like that King upon his Throne, *Prov. 30 31.* against whom there is no rising up. First if the Letter or Grammar of the Scripture will fairely and strongly beare it. Secondly, If the scope of the place will close directly and entirely with it. Thirdly, If the interpretation that is set up against it, cannot stand before the circumstance of the context about it. Fourthly, and lastly, when the judgment of able, learned, and unpartiall men, is found in perfect concurrence with it. If these considerations be sufficient to furnish out an interpretation with authority and power, then shall we need no more Scriptures to vindicate the innocencie of our affirmative, viz. that Faith is that which is imputed by God for righteousness in *Justification* (the truth of our negative inseparably accompanying it, viz. that the righteousness of *Christ* is not imputed) but only that one Chapter, *Rom. 4.*

SECT. 3.

For the first, the Letter of this Scripture speaks what we affirme plainly, and speakes no parable about it, yea, it speakes it once and twice, yea, it speakes it the third and fourth time, and repenteth not. *Abraham believed God, and it was imputed unto him for righteousness, v. 3.* Again, *but to him that worketh not, but believeth in him, that justifieth the ungodly, his Faith is counted unto him for righteousness, ver. 5.* So againe, *We say that Faith was imputed to him*

him for righteousness ver. 9. And yet againe, *And therefore it was imputed unto him for righteousness.* v. 22. The same phrase and expression is used also ver. 23, 24. Certainly there is not any truth in Religion, nor any Article of the Christian belief, that can boast of the Letter of the Scripture, more full, expresse, and pregnant for it. What is maintained in this discourse concerning the imputation of *Faith*, hath all the authority and countenance from the Scriptures, that word can lightly give: whereas the imputation of the righteousness of *Christ* (in that sense which is magnified by many) hath not the least reliefe, either from any expresse sound of words or sight of Letter in the Scriptures.

Secondly, for the scope of the place, this also rejoyneth in the interpretation given, *viz.* that the word *FAITH*, should be taken properly and in the Letter, in all those passages cited, and from tropes and metonymies, it turneth away. Apparent it is to a circumspect Reader, that the Apostle's maine intent and drift in this whole discourse of *justification* (extending from the first Chapter of the Epistle to some Chapters following) was to hedge up with thornes (as it were) that false way of *Justification*, which by through works and legal performances, and so to put men by from so much as attempting to goe or seek that way: and withall to open and discover the true way of *justification*, where in men might not faile to attayne the Law of righteousness (as he speaks elsewhere) before God: that is (in plaine speech) (to make known unto them what they must doe, and what God requireth of them, to their justification, and what he will accept at their hands this way, and what not. As our Saviours answer was to the Jews, asking him *what they should do to worke the works of God*, meaning for their justification: This (saith

SECT. 4.

(saith he) is the worke of God (i. All the workes of God requireth of you for such a purpose) that you beleeve in him, whom he hath sent, *Iohn 6, 28, 29.* So that that which God precisely requires of men to their *justification*, instead of the workes of the Law, is FAITH, or to beleeve (in the proper and formall signification) He doth not require of us the righteousness of *Christ*, for our *Justification*, this he required of *Christ* himselfe for it, that which he requires of us for this purpose, is our Faith in *Christ* himselfe, not in the righteousness of *Christ*, that is in the active obedience of *Christ*, (as hereafter is shewed). Therefore for *Paul* to have certified or said unto men, that the righteousness of *Christ* should be imputed for righteousness unto them, had been quite beside his scope and purpose in this place, which was plainly and directly this (as hath been said) to make known unto men, the counsel and good pleasure of God concerning that which was to be performed by themselves (though not by their owne strength) to their *justification*, which he affirmeth from place to place, to be nothing else, but their Faith, or beleeving. To have said thus unto them, that they must be justified by *Christ*, or by *Christ's* righteousness, and withall not to have plainly signified, what it is that God requires of them, to give them part and fellowship in that righteousness, or justification which is by *Christ*, and without which they could not be justified, had bin rather to cast a snare upon them, then to have opened a dore of life and peace unto them. And therefore he is carefull, when he speakes of *Justification*, or redemption by *Christ* often to mention Faith, as the meanes whereby this redemption is communicated unto men. See *Rom. 3, 25. Rom. 5, 1, 2.* By the light of which, and such like expressions, the sense and meaning of those Scriptures are to be ruled wherein

wherein *justification* or Redemption by *Christ* are taught, without any expresse mention of *Faith*, as *Rom. 3. 24. Rom. 5. 9, &c.* as likewise of those wherein *justification* by *Faith* is affirmed, without expresse mention of *Christ*, or any thing done or suffered by him. As *Rom. 3. 28. 30.*

And here by the way I cannot but reflect a little upon the unfavorinesse and inconsideratnesse of their conceits, who to avoyd the strength of the interpretation given of these Scriptures, will needs force themselves (contrary to all Interpreters both ancient and moderne, that I have yet met with, and most apparently contrary to the most apparant scope of the *Aposle*, throughout this whole disputation,) to suppose that the *Aposle* doth not here speake of that *Faith* of *Abraham*, whereby he was justified or made personally righteous before *God*, but of such a *Faith* only, as *God* did approve of and commend in him, and impute unto him as a particlar act of righteousness, in such a sense as that act of *Phineas* mentioned *Num. 25. 8.* is sayd to have beene imputed to him for righteousnesse, *Psal. 106. 31.* Alas *Paul* was now in the heat of his Dispute, concerning the great and weighty businesse of *Iustification*, travailling as it were in birth with his *Romans*, till he had convincingly satisfied them from the Scriptures, that the way of *Iustification* was not by the workes of the Law, but by *Faith* in *Iesus Christ*.

Now how importune, and impertinent to this designe had it beene for him to interpose a whole Chapter only to prove that, which was never doubted of nor questioned by any? To wit, that *Abraham* did well in believing *God*, and was approved by him for it. His businesse here was not to argue what was lawfull, and what was unlawfull, or whether *Abraham* was justifiable in his act of believing *God*.

God. But to demonstrate and shew, how and by what means a poore miserable sinner, might come to be justified, and accounted righteous before *God*, which he clearly and fully demonstrates to be by way of *Faith* or believing, from the example of *Abraham*, whose *faith* was by *God* himselfe, imputed for righteousness unto him, that is, upon and by the means of his *Faith* he was looked upon by *God* as a righteous man. But the conceit against which we now argue, is too weake to beare any great waight of confutation.

If that yet stickes with any man, that *Abraham* having believed formerly (as appeares from his History) and thereby justified, should be said to be justified by a second, or after act or believing. I answer 1. Be it granted that *Abraham* believed, and was thereby justified before that act of believing, whereunto this Testimony is subjoyn'd, that it was imputed unto him for righteousness. *Gen. 15. 6*) yet doth it not follow, that this testimony should be precisely limited to, or only understood of that particular act of his believing, whereunto it is subjoyned, but it may indifferently relate as well to the first as the last act of his believing, (yea happily rather to the first then to the last) for it is not said (in the place cited) that *Abraham* believed the Lord in this particular promise now made or renewed unto him, but indefinitely, and in the generall, that *Abraham* believed or had believed the Lord, and it was imputed, or accounted unto him for righteousness. So that howsoever *Abraham* was precisely justified by the first act of a sound *Faith*, which ever he put forth, yet the testimony or record of his justification by believing might be suspended by the Holy Ghost, till his *Faith* became more conspicuous, and was further

ther manifested. Thus *Heb. 11, 4.* the testimony of *Abels* righteousness by *Faith*, was (as it seemes) deferred, till the manifestation of his *Faith*, by offering such a sacrifice unto *God* as he did: whereas it cannot be thought, but that he was a righteous or justified person, and that by means of his *Faith*, before the offering of that sacrifice. So that this Objection, is easily answered.

Besides further answer might be, that the intent of the Holy Ghost in this testimony and passage concerning *Abraham*, was not to shew the time when, but the manner or means how and whereby he was justified. Now all succeeding acts of justifying *Faith* as justifying (for there are many acts of a justifying *Faith*, which are not of that kind of act, whereby such a *Faith* justifieth) being of the same kind and nature with that primary and first act of believing, whereby he was justified, may in sufficient propriety of speech have the effect of *Iustification* ascribed as well to them, as it is to the first act it selfe. As suppose a man hath beene a true beleever in *God* through *Jesus Christ* for seven yeares together, during which space he hath constantly every day renewed or repeated the very same act of believing, whereby he was at the first of a sinner made righteous, this mans *Iustification* or making righteous, may according to the frequent tenor of Scripture language, be aswell ascribed to any of these after acts of believing, as to the first of all, it being usuall with Scripture to ascribe effects, though not really and actually effected and done, to such means or actions of men, which are apt to produce and effect them. Thus he is said to destroy the Temple of *God*. *1 Cor. 3, 16.* who shall do any thing that endanger's it, or is apt to destroy it. The like expression we have *Romans 14, 15*, and verse 20. See also and consider *Mar. 16, 6.*

SECT. 5.

Ester 8, 7. *Rom.* 24. *Mat* 5, 32. with other like places without number.

Thirdly, that interpretation which is set up against it, and which contendeth, that by the word FAITH, or BELIEVING, in all those passages cited, is meant, not *Faith* properly and formally understood, but *Faith* tropically or metonymically, that is, the righteousness of *Christ* is clearly overthrowne by many considerations and passages in the context.

First, it colour's not with any appearance or likelihood of truth, that the Apostle in the great and weighty point of justification, wherein (doubtlesse) he desired (if in any Subject beside) to speake with his understanding (as his owne phrase is) that is, that what he himselfe conceiveth and understand's, may be clearly understood by others, should time after time, in one place after another, without ever explaining himselfe throughout the whole disputation, use so strange and harsh, and uncouth an expression or figure of Speech, as is not to be found in all his writings, nor in all the Scriptures besides. To say that *Faith*, or believing, is imputed for righteousness, but to meane, that indeed it is not *Faith*, but the righteousness of *Christ* that is imputed, must needs argue the speakers designe to be this; the making sure that his meaning should not get out at his mouth. If *Paul* should manage the great point and mystery of *justification*, in such language and phrase of speech as this, he might truly say of what he had said herein, EDIDI, ET NON EDIDI, that he had said, and not said.

Secondly, it is evident, that that Faith or believing, which ver. 3. is said to be imputed to *Abraham* for righteousness, is opposed to works or working ver. 5. Now betweene Faith properly taken, and workes, and so betweene believing

ving and working, there is a constant opposition in the writings of this Apostle, yea and reason it selfe demonstrates an opposition betweene them (as occasion will be to shew more at large in the second part of this discourse) but betweene the active obedience or righteousness of *Christ*, and works, neither doth *Paul* ever make opposition, neither would reason have suffered him to have done it.

Thirdly, it is said, ver. 5. *that to him that believeth, His faith is imputed to him for righteousness.* From which clause it is evident, that that *Faith* (whatsoever we understand by it) which is imputed for righteousness is *HIS*, that is, somewhat that may truly and properly be called his, before such imputation of it be made unto him. Now it cannot be said of the righteousness of *Christ*, that that is any mans, before the imputation of it be made unto him, but *Faith* properly taken is the believers, before it be imputed (at least in order of nature, if not of time) Therefore by *Faith*, which is here said to be imputed, cannot be meant the righteousness of *Christ*.

Fourthly, if we should grant a trope or metonymie in this place, so that by *FAITH*, should be meant the Object of it, or the thing that is to be believed: yet wil it not follow from hence, that the righteousness of *Christ*, should be here said to be imputed, but either *God* himselfe, or the promise of *God* made unto *Abraham*. For it is sayd, *Abraham beleevd God*, ver. 3. not that he beleevd the righteousness of *Christ*, except we set up another trope to maintaine the former, and by *God*, will say is meant, the righteousness of *Christ*, which would be, not a trope or figure, but rather (indeed) a monster of speech. Therefore the righteousness of *Christ* cannot be here said or meant to be imputed for righteousness, Yea whereas the Object of *Faith*, as justifying, is expressed with great

SECT. 6.

varietie of words and termes in the Scriptures : in all this varietie there is not to be found the least mention of the righteousness of *Christ*. As if the holy Ghost foreseeing the kindling of this false fire, had purposely with-drawne or with-held all fuel that might feed it. Sometimes *Christ* in person is made the Object of this Faith. *Ioh. 3, 16.*—*that whosoever beleeueth in him &c.* Sometimes *Christ* in his Doctrine, or the Doctrine and word of *Christ*, *Ioh. 5, 46.* *Had yee beleeved Moses, yee would have beleeved me.* Sometimes *Christ* in the relation of his person : and that either as he stands related unto God, as his Father. *Ioh 20 31.* *These things are written, that yee might beleeve that Iesus is the Christ the Son of God.* Or else as he stands related to those ancient promises of God made unto the Nation of the *Jews* from time to time before his coming in the flesh, concerning a *Messia* to be given or sent unto them. *Ioh. 8 24.* *Except yee beleeve that I am he, you shal die in your sins.* Sometimes the raising up of *Christ* from the dead, is made the Object of this Faith. *Rom. 10, 9.* *For if thou shalt confesse with thy mouth the Lord Iesus, and shalt beleeve in thy heart, that God raised him up from the dead, thou shalt be saved.* Sometimes againe, God himselfe is mentioned as the Object of this Faith. *1 Pet. 1, 21.*—*that your Faith and hope might be in God.* and *Iohn 12, 44.* *He that beleeueth on me, beleeueth not on me, but on him that sent me:* Besides many like places.

Lastly, (to forbear further enumeration of particulars in this kind, which are of ready observation in the Scriptures) Sometimes the record or testimony of God concerning his Son, is made the Object of this Faith. *1 Iohn 5, 10.* *He that beleeueth not God, hath made him a liar, because he beleeued not the record God witnessed of his Son, &c.* In all this varietie or diversity

versitie of expressing the Object of *Faith* as justifying, there is no sound or intimation of the righteousness or active obedience of *Christ*. Not but that the righteousness of *Christ*, is and ought to be believed, as well as other things that are revealed and written in the Scriptures, yea I conceive it to be of nearer concernment to the maine, to beleve this righteousness of *Christ*, then the beleiving of many other things besides comprehended in the Scriptures aswell as it. But one principall reason, why it should not be numbred or reckoned up amongst the objects of Faith as justifying, may (with great probability) be conceived to be this: because, though it ought to be, and cannot but be beleved by that *Faith*, which justifieth, yet it may be beleved also by such a Faith, which is so far from justifying, that it denyeth this *Christ* (whose righteousness notwithstanding it beleeveth and acknowledgeth) to be the Son of *God*. Thus some of his owne Nation the Jewes, have given testimony to his righteousness and innocency, who yet received him not for their *Messiah*, nor believed him to be *God*. And this is the frame and constitution of the Turkish Faith (for the most part) concerning him at this day.

Fiftly, that *Faith* which is here said to be imputed unto *Abraham* for righteousness, ver. 3. is that Faith by which he beleved in *God*, that quickeneth the dead, and calleth the things that are not as if they were, ver. 17. But the righteousness of *Christ*, can in no tolerable construction, or congruisme of speech, be called that Faith, by which *Abraham* beleved in *God* that quickeneth the dead &c. Therefore the righteousness of *Christ* is not that Faith, that is here said to be imputed for righteousness.

Sixtly, that Faith which was imputed unto *Abraham* for righteousness ver. 3. is that Faith, wherein

it is said ver. 19. that *Abraham* was not weak, and is opposed, to doubting of the promise of God through unbelieve, ver. 20. But the righteousness of *Christ* cannot be conceived to be that, wherein *Abraham* was not weak, neither doth the righteousness of *Christ* carrie any opposition with it, to a doubting of the promise of God through unbelieve, being a thing of a differing kind and nature from it. But betweene Faith properly taken or a firme believing, and a doubting through unbelieve, there is a direct & perfect opposition. Therefore it is Faith in this sense, and not the righteousness of *Christ*, that is said to be imputed unto *Abraham* for righteousness.

Seventhly, that Faith which was imputed unto *Abraham* for righteousness, was that Faith, by which he was fully assured, that he which had promised, was able also to doe it (for thus it is described, ver. 21.) and the imputation of faith so described, is plainly affirmed ver. 22. and therefore it was imputed unto him for righteousness. But the righteousness of *Christ*, is not capable of any such definition or description, as this, that by it *Abraham* was fully assured, that he that had promised, was also able to performe it. Therefore the righteousness of *Christ*, is not that, that was imputed for righteousness unto *Abraham*.

Eightly, that which shall be imputed unto us for righteousness, is said to be our believing on him, that raised up the *Lord Iesus Christ* from the dead. v. 24. But the righteousness of *Christ* is not our believing on him that raised up our *Lord Iesus Christ* from the dead. Therefore it cannot be that, that is either said or meant to be imputed unto us for righteousness.

Ninthly, (and lastly) whereas the question or point of imputation in *Justification*, is handled only in this passage of Scripture, *Rom. 4.* (for those other

Places

places *Gal. 3.* and *1am. 2.* only mention it, but insit not at all upon any declaration or explication thereof) it is no waies probable, but that the Apostle should speake somewhat distinctly and plainly of the nature of it here. Otherwise he might seeme rather desirous to have layd a stumbling block in the way of men; then written any thing for their learning and comfort. If we take the word FAITH or BELIEVING, so often used in this Chapter, in the proper and plaine signification of it, for that Faith whereby a man beleeves in *Christ*, or the promise of *God* concerning *Christ*, then the tenor of the discourse is as cleare as the day, and full of light: the streame of the whole Chapter run's limpid and untroubled. But if we bring in a tropicall and metonymicall interpretation, and by Faith, will needs compell Saint *Paul* to meane the righteousness of *Christ*, we cloath the Sun with a Sackcloth, and turne *Paul's* perspicuitie into a greater obscuritie, then any light in the Scripture knoweth well how to comfort or relieve. The word FAITH, being a terme frequently used in the Scripture, is yet never found to signifie the righteousness of *Christ*, the Holy Ghost never putting this word into that sheath: neither is there any, either rule in Grammar, or figure in Rhetorique, that know's how to salve up the inconsistency of such an interpretation.

If it be objected and said, that *faith* in the Scripture is sometimes put for the object of *faith*, as *Gal. 3, 23.* But before Faith came (that is, the Doctrine of Faith, or *Christ* himselfe the object of Faith) we were kept under the Law. So *Gal. 1, 22.* *He preacheth the faith, which sometimes he destroyed.* &c. and may be so used with as good proprietic of speech, as hope is put for the thing or things hoped for (which is an expression not unuall in the Scriptures.)

SECT. 8.

To

To this I answer, first, by concession, that true it is, the name of the faculty is sometimes put for the object appropriated to it: neither is there any hardness or cause of offence or mistake in such an expression. It rather add's grace & comlineffe to the sentence wherein it is used, if it be used seasonably, as might be exemplified by severall Scripture instances, (if it were pertinent).

But secondly, by way of opposition I answer, First, though the faculty be sometimes put for the Object, yet the act seldome (or never) to my remembrance. The act or exercise of the grace of hope, is never put for the things hoped for, but *hope* it selfe is sometimes found in that signification. As *Colos. 1, 5. for the hope which is layed up for you in the Heaven.* So *Tit. 2, 13. Looking for that blessed hope,* &c. Now that which is here said to be imputed unto *Abraham* for righteousness, was not the habit or grace of his Faith, but *Abraham* beleev'd God (that is, exercised or put forth an act of Faith, & it was imputed unto him for righteousness. So that though *faith* may be sometimes put for the object of Faith, yet the exercise of this *Faith*, or to *believe*, is never put for it.

Secondly, though it should be granted, that as well the act it selfe, as the faculty (or habit, may be sometimes put for the Object, yet when the act and Object have been named together, and the act expressed and specified by an Object proper to it, and further, somewhat immediatly ascribed to this act under that consideration (all which is plainly seene in this clause, *Abraham beleev'd God, and it was imputed unto him for righteousness*) in this case to conceive or affirme, that what is so ascribed, is neither ascribed unto the act it selfe there mentioned (which is here, *Abrahams beleev'ing*) nor unto the Object mentioned likewise with it. (which is here, *God*:
Abraham

Abraham beleevd God) but to some third thing really differing from them both, and not so much as once mentioned or named in all the discourse (as the righteousness of *Christ* is not once named throughout this whole Chapter, no nor in any other Chapter neere at hand, either antecedent, or subsequent) what is this but to turne a mans back upon the text, to looke out an interpretation? and to exchange that which is plainly affirmed, with what is not so much as obscurely intimated or implied? and to make the Apostle speake as man never spake besides, not for wisdom or excellencie of speech, but for the uncouth abstrusenesse of his meaning? Doubtles no instance is to be found of any Author whatsoever, sacred or prophane, who so far abhorred to be understood in what he ipake, as to put his minde into words of such a construction.

Thirdly, and lastly, to the Objection I Answer: that neither is the righteousness of *Christ* the object of *Faith*, as justifying (as hath been said, and sufficiently made good) nor doth the Scripture, where it speakes of *Faith* as justifying (which places are not a few) make the least mention, or give the least intimation of such a thing. It is true, the Scriptures sometimes propound the righteousness of *Christ* or his obedience to the Law, as that which is to be beleevd, & so it may be termed a partiall object of *Faith*, that is, somewhat that is & ought to be believed: but so the creation of the world is propounded to be beleevd, and that *Cain* was *Adams* Son, is somewhat to be beleevd. And generally whatsoever the Scriptures do affirme, may be called a partiall object of *Faith*. But the object of *faith* properly, as it justifieth, is either *Christ* himselfe, or the promise of *God* concerning the Redemption and salvation of the world by him. The righteousness of *Christ* is no more the

object of *Faith* as justifying, then either his being borne of a Virgin, or his ascending up into Heaven, or the like, and either the one or the other, may (in that respect) be as well here said to be imputed unto *Abraham* for righteousness, as the righteousness of *Christ*. Thus you see at large how many passages and circumstances in the context, stand up in contestation against that exposition, which by *Abrahams Faith* in this Chapter, will needs understand *Christs righteousness*.

SECT. 9.

Fourthly, (and lastly) this interpretation we contend for: according to which, the word *Faith* or believing, is to be taken properly in all the passages mentioned, and not tropically or metonymically) was the common interpretation anciently received and followed by the principall lights, (I meane the Fathers) of the Church of God from the primitive times, and for 1500 yeares together (as far as my reading and memorie together will assist me) was never questioned or contradicted. Neither did the contrary opinion ever looke out into the world (at least was never contended for) till the yesterday of the last age. So that it is but a calumnie or evill report, brought upon the opinion, and interpretation of this Scripture which we maintaine (*unworthy the tongue or pen of any learned and sober man*) to make either *Arminius* or *Socinus*, the Authors or founders of either. And for this last hundreth yeeres and upwards, from about *Luthers* and *Calvins* times, the fairest streame of Interpreters so runs, as to water and refresh the same interpretation. You will be easily inclin'd (I presume) to beleeve both the one and the other, that both former and latter times have been friends and favourers of the interpretation given, if you will please, with diligence and without partiality, to ponder and examine these few testimonies

Simonies and passages following, as they stand in
their severall Authors respectively.

TERTULLIAN, who lived and wrote about the
year 194, in his fifth Booke against *Marcion*, writeth
thus, *But how the Children of Faith? or of whose Faith,
is not of Abrahams? For if Abraham beleevved God,
and that was imputed unto him for righteousness, and
hetherby deserved the name of a Father of many Na-
tions, we by beleevving GOD more, are therefore justi-
fied as Abraham was.* The same Father in his tract
of Patience, *Abraham beleevved God, and was accom-
ted righteous by him, but he tried his Faith by patience,
when he was commanded to offer his Son.* Theretor
Tertullians opinion directly is, that that Faith which
is said to be imputed to *Abraham* for righteousness,
is Faith properly taken, and not the righteousness
of *Christ* apprehended by Faith, because he saith
that *God* tried his Faith by patience, which cannot
be applied to the righteousness of *Christ*.

ORIGEN, Who lived about the year 203 in his fourth Booke upon the *Romans*, writing on cap. 4. ver. 3. speaketh thus. It seemeth therefore, that in this place also, *that whereas many faiths, (that is, many acts of believing) of Abraham had gone before, now all his faith was recollected and united together, and so was accounted unto him for righteousness.* And in the same place not long after, he hath more words to like purpose. Therefore he joyned with *Tertullian* in the interpretation of this Scripture.

JUSTIN MARTYR, Who liv'd before them both, and not long after the Apostle *Iohn's* time, about the year 150, in his Dialogue or disputation had at *Ephesus* with *Trypho* the Jew, it seemes led them both the way to that Interpretation. *Abraham* caried not away the testimony (or commendation) of righteousness, because of his circumcision, but because of

Ceterum quomodo
fili Fidei et ex
cunctis fidei, si non
Abraham? Si enim
Abraham
Deo credidit, ei
deparatum est
iustitie, atque
exultare Patre
multarum nationum
meritis nunc
cupari: nos autem
credendo
Deo, magis proinde
iustificamur
sicut Abraham.

Tertull. contra
Mars. l. 3. c. 3.
Denique Abra-
ham Deo credi-
dit, et iustitia
deputatus ab ipso
est: sed fidem o-
pus patientia
probat, quom
filium annulare
iussus est Gra.
Idem, de Patient.

Videntur ergo oriamini in presenti loco quam multa fides Abraham praecefferit, in hoc nunc universa fides ejus esse collecta: et ita ad iustitiam ei reputata. Origin. l. 4. ad Ro. inc. 4.

O' dē zō A-
lexandros ē
tēs tēmnothē-
nōtai, hōi tō
nū imasturōn,
all' dē ē pān-
tes tē zōr tē-
mnothēnōtai.
E' tēs. E' tēs.

δι τῆς τοῦ Α-
βραάμ, δι' ἐξου-
σίας τοῦ Θεοῦ δι-
καιοσύνης ἰσχύ-
ας. Mar. Dial. cum
Tryph. post
med. um.

Πολλὰ καὶ μεγά-
λα τῶν Α-
βραάμ ἐκείνου, καὶ
τῶν τῶν Α-
βραάμ.
Chrysost. ad
Rom. cap. 4. v.
23. circa initium
Serm. 9. et
paulo post.
Διὰ τὴν γὰρ
ἐξουσίαν, καὶ
ἀλλ' ἵνα μὴ ἴ-
σως οὐκ ἐκείνου
ἐκείνου δι' ἐξου-
σίας τοῦ Θεοῦ τῆς
δικαιοσύνης.
Τὴν γὰρ ἐκείνου
ἐκείνου καὶ τῶν Α-
βραάμ ἐκείνου.
μαρτυροῦνται, ἀλλ'
ἐκείνου τῶν Α-
βραάμ ἐκείνου
ἀποφ. Idem ad
Gal. 3. 6.

SECT. II.

Credendo quippe
invenimus, quod
illi (Judæi) non
credendo amiserunt.
Quia cre-
didit Abraham
Deo, et reperta-
tum est illi ad
justitiam, Aug.
in Psal. 148.
versus finem.

his Faith. For before he was circumcised, this was pronounced of him, *Abraham beleeveth God, and it was imputed unto him for righteousness.*

CHRYSOSTOM, who lived somewhat after the year 380, in the beginning of his ninth Sermon upon the *Romans*. Having spoken (saith he, meaning Paul in the former part of that Chapter) *many and great things concerning Abraham and his Faith, &c.* And a little after, *Wherefore* (saith he) *was it written, but that we might learne that we also are justified, as he was, because we have beleeveth the same God?* The same Father againe upon *Gal. 3.* For what was he the worse for not being under the Law? nothing at all, for his Faith was sufficient unto him for righteousness. It *Abrahams* Faith was sufficient unto him for righteousness, it must needs be imputed by God for righteousness unto him, for it is this imputation from God, that must make that sufficiency of it unto *Abraham*. That which will not passe in accompt with God for righteousness, will never be sufficient for righteousness unto the creature.

Saint AUGUSTINE, who lived about the year 390, gives frequent testimony in his works, both to the opinion and interpretation contested for. Vpon *Psal. 148.* For we by beleeveth have found that which they (the Jewes) lost by not beleeveth. For *Abraham beleeveth God, and it was imputed unto him for righteousness.* Therefore his opinion. cleerely is, that it was *Abrahams* Faith or Beleeveth properly taken, that was imputed unto him for righteousness, and not the righteousness of *Christ*. For that Faith of his, which was so imputed, he opposeth to the unbelieve of the Jewes, whereby they lost the grace and favor of God. Now the righteousness of *Christ* is not opposed to unbelieve, but Faith properly taken

ken. Again, writing upon *Psal. 70*, For I beleev
in him that justifieth the ungodly, that my faith may be
imputed unto me for righteousness. Where by Faith
he cannot meane the righteousness of Christ, because
he calleth it his owne before the imputation: where-
as the righteousness of Christ can no waies be ima-
gined to be any mans, till it be made his by imputati-
on: The same Father yet againe, in his tract of nature
and Grace: But if Christ died not in vaine, the un-
godly is justified in him alone: to whom, beleeving in him
that justifieth the ungodly, his Faith is accounted for
righteousnesse. And yet once more, in his 68 Sermon of
Time (that piece be his) Abraham beleevd God,
and it was imputed unto him for righteousness. See,
withont any worke, he is justified by Faith, and whatso-
ever was possible to have bin conferred upon him by the
observation of the Law, his beleeving alone gave it all
unto him. Certainly this Author (whoever he was)
by the word CREDULITIE (for so the Latine word
signifieth) whereby he expresth that Faith which
was imputed unto Abraham for righteousness,
could not meane or understand the righteousness of
Christ.

PRIMASTIUS about the yeare 500, upon *Rom. 4*,
ver. 3. *Tam magna fuit dono Dei fides Abrahæ, ut*
et pristina ei peccata donarentur, et sola præ omni iustitia
doceretur accepta. that is, Abrahams faith by the
gift of God was so great, that both his former sins
were forgiven him, and this FAITH of his alone pre-
ferred in acceptation before all righteousness. By
Abrahams alone Faith he cannot meane Christs right-
eousnesse.

BEDA, who lived somewhat before the yeare 700
upon *Rom. 4*. ver. 5. hath these words, *What Faith,*
but that which the Apostle in another place fully defi-
neth: neither circumcision, nor uncircumcision avail-

*In eum credo, qui justificat im-
pium, ut deputetur fides mea in iustitiam.*
Idem in Psal. 70.

*Si autem non grati mortui est Christus, in illo solo iustifica-
tur impius: cui credenti in eum qui justificat im-
pium, deputatur fides in iustiti-
am. Aug. De Nat. et Grat. non longe ab ini-
tio. Credidit Abra-
ham Deo, et de-
putatum est illi ad iustitiam. Ec-
ce sine opere, ju-
stificatur ex fide et quicquid illi,
legalis observati-
one potest confer-
ri, totum creduli-
tas sola donavit.*
Idem de Temp. Serm. 68.

*Quæ fides, nisi quam alio loco plenissime defi-
nit Apostolus? Neque circumci-*

fit neque preparatum aliquod valet, sed fides que per dilectionem operatur. Non qualiterque fides, sed fides que per dilectionem operatur. Ecce ad Ro. 4. 5.

Quia credidit Deo reputatus est ei ad iustitiam i. ad remissionem peccatorum, quia per ipsam fidem, qua credidit, iustus effectus est. Haymo in Rom. 4. 3.

Quod ita firmiter credidit, reputatus est illi divinitus ad iustitiam, i. non solum liberatus est ab omni originali et actuali peccato per hanc credulitatem, sed iustus est a Deo reputatus. Anselm. Cant. in Rom. 4. 3.

SEC. 12.

Christiana iustitia est fiducia in filium Dei: que fiducia imputatur ad iustitiam propter Christum. Luther. ad Gal. 3. 6. Deus reputat istam imperfectam fidem ad iustitiam perfectam propter Christum, in quem coepi credere, ibid.

leth anything, but faith which worketh by love, not any faith, but that faith which worketh by love. Certainly that Faith, which Paul defineth or describeth to be a Faith working by love, cannot be conceived to be the righteousness of Christ, and yet this Faith it was, in the judgment of this Author, that was imputed unto Abraham for righteousness.

HAYMO, about the year 840, in Rom. 4. 3. *Because he believed God, it was imputed unto him for righteousness, that is, unto remission of sinnes, because by that Faith, wherewith he believed, he was made righteous.*

ANSELME, Arch-Bishop of Canterbury, about the year, 1090, upon Rom. 4. 3. *That he meaning (Abraham) believed so strongly, was by God imputed for righteousness unto him: that is, &c. by this believing he was imputed righteous before God.*

From all these testimonies it is apparant, that that interpretation of this Scripture which we contend for, hath anciently ruled in the Church of God, and no man found to open his mouth, or lift up his pen against it, till it had bin established upon the Throne for above a thousand yeares. Come we to the times of Reformation, here we shall finde the right and title of it still maintained by men of greatest authority and learning.

LUTHER in Gal. 3. 6. *Christian righteousness is an affiance or faith in the Son of God, which affiance is imputed unto righteousness for Christs sake.* And in the same place not long after: *God for Christs sake, in whom I have begun to believe, accompts this (my) imperfect faith, for perfect righteousness.* Doubtlesse this Author was for the interpretation given, or else his words and he, were not of the same mind.

BUCER, upon Rom. 4. 3. *Abraham believed God, and it was imputed unto him for righteousness, that is, he*

he accounted this FAITH or beleeving, for righteousnesse unto him. So that by beleeving he obtained this, that God esteemed him a righteous man.

PETER MARTYR declares himselfe of the same judgment, upon *Rom. 4. 3.* To be imputed for righteousness in another sense, signifieth, that by which we our selves are reckoned in the number of the righteous. And this PAUL attributes to FAITH only.

CALVIN abettereth the same interpretation with as high a hand as any of his fellowes, upon *Rom. 4. 3.* *Wherefore Abraham by beleeving doth only imbrace the grace tendred unto him, that it might not be in vaine. If this be imputed unto him for righteousness, it followes, that he is no otherwise righteous, but as trusting or relying upon the goodnesse of God, he hath boldnesse to hope for all things from him.* Againe, upon verse 5. *Faith is reputed for righteousness, not because it carrieth any merit from us, but because it apprehends the goodnesse of God.* If all this be not home to the point in Question, I desire the Reader that desires further satisfaction concerning the judgment of this Author therein, to peruse and ponder what he hath commended at large upon the sixt verse of *Gal. 3.* Whosoever thinks it prejudiciall to Calvin, that he should be thought to hold *Imputation of Faith* (in a proper sense) for righteousness, may if he will, pittie him, and lament over him, but without an *Index expurgatorius* (and that in folio) can never relieve him. In the place last mentioned (to omit many other passages and expressions here extant, as pregnant for that imputation of Faith which is pleaded for, as eyes can looke upon) he describes at large that Faith of Abraham (which is there said to be imputed for righteousness) by the nature and property of it, and differenceth it from other perswasions that men may have of the truth of God. By which carriage of the

Abraham fidem habuit Ichovæ, et reputavit id ei iustitiam: hoc est, habuit ei pro iustitia hanc fidem. Credendo igitur id accepit, ut Deus cum pro iusto haberet. Luce. Ad Ro. 4. 3.

Imputari ad iustitiam, alio modo significat id, per quod nos ipsi habemur in censu iustorum. Atque id Paulus tantummodo fides tribuit &c. (P. Mart. Ad Rom. 4. 3.)

Quare Abraham credendo nihil aliud, quam obla- tam sibi gratiam amplectitur, ne irrita sit. Si hoc illi imputatur in iustitiam, sequitur non aliter esse iustum, nisi quia Dei bonitate confusus, omnia ab ipso sperare audeat. Calvin. ad Rom. 4. 3.

Fides reputatur in iustitiam, non quod ullum a nobis meritum asserat, sed quia Dei bonitatem apprehendit. ibid. in v. 4.

SEC. 13.

*Commendata de-
bebat esse hae fi-
des, non propter a
qualitatem, sed
propositum Dei re-
spectu, quo con-
stituitur, illa, cre-
dentibus in Chris-
tum, propter ip-
sum, iustitia loco
imputare.
Musc. Loc. de
Iustif. sect. 5
Quid enim fecit
(Abraham) quod
imputaretur illi
ad iustitiam,
nisi quod credi-
dit Deo? Idem
Ad Gal. 3, 6.
Sic de hac Abra-
ha fide loquitur,
ut manifestum
sit disputare ip-
sum de fide, quae
non simpliciter
Deo, sed in De-
um creditur. I-
dem in Gen. 15,
6.
Verum ubi pro-
mittenti Deo
firmiter credidit,
est illi eiusmodi
fides iustitia loco
imputata: hoc
est, eam fidem,
iustus est a Deo
reputatus, et ab
omnibus delictis
absolutus, ibid.*

the businesse, it is as manifest as manifestation it selfe knowes how to make any thing manifest, that his thoughts were never tempted with any insinuation either of a tropicall or metonymicall sense in the word *Faith*: but that the plaine, ready, and Grammaticall signification, was that which he wrought upon, and fram'd his interpretation unto.

MUSCULUS, as far as his judgment and learning will reach, engageth himselfe for this *Imputation* also. In his common place of *Iustification*. Sect. 5. *This Faith should be in high respect and esteeme with us; not in regard of the proper quality of it, but in regard of the purpose or decree of God, whereby he hath decreed, for Christs sake, to impute it (this faith) for righteousness unto those that beleeve in him.* The same Author upon Gal. 3, 6. *What did (Abraham) that should be imputed unto him for righteousness, but only this, that he beleeved God?* Words plaine enough to our purpose, yet behold from the same pen, more plaine then they in another place. Vpon Gen. 15, 6. you shall finde words of this importance. He so speaks of *Abrahams Faith*, that manifest it is, that he disputes of that *Faith*, wherewith a man beleeveth, not God simply, but in, or on God. Where though he makes a difference betweene beleeving God *simply*, and beleeving in God: yet evident it is, that if there be either trope or metonymie in the word BELEEVING, he was not aware of it, because he interprets it of such a Faith, as properly notes the act, not the object of beleeving. Again, afterwards, in the same place: *But when he firmly beleeved God promising, that very Faith was imputed to him, in the place, or stead of righteousness, that is, he was of God reputed righteous for that Faith, and absolved from all his sins.*

BULLINGER likewise gives the same right hand of

of fellowship to the same interpretation upon *Rom.*

4. *Abraham committed himself unto God by beleeving and this very thing was imputed unto him for righteousness.* And the second time upon *Gal. 3. 6. It was imputed unto him for righteousness.* that is, that very Faith of *Abraham* was imputed to him for righteousness, whilst he was yet uncircumcised.

GUALTER comes behind none of the former in avouching the Grammaticall against the Rhetoricall interpretation, upon *Rom. 4. 4. Abraham beleeved God, and he, viz. God, imputed unto him THIS FAITH* for righteousness.

ARETIUS no whit digresseth from the former expositions upon *Rom. 4. He imputed righteousness unto him*, which is as much as to say, *he so far accepted or thought well of his faith, as thereupon to account him righteous with an imputative righteousness.* Where note by the way, he doth not call an imputative or imputed righteousness, any thing that is a righteousness properly so called, any righteousness that should be in one person inherently, and become another by imputation (neither do I remember the phrase of an imputed righteousness in that sense, in any classique Author) but by an imputative righteousness, he meanes somewhat imputed or accounted by God for righteousness, which literally and in strictnesse of consideration is not such. Again; the same Author more plainly and succinctly upon ver. 22. of the same Chapter, *A faith so firme and pious, was imputed unto Abraham for righteousness.*

ILLYRICUS forsakes not his fellow-interpreters in this point. Vpon *Rom. 4. 3. That same beleeving was imputed unto him for righteousness.* And afterwards, *That same poore begging faith, apprehending the righteousness of Christ, was imputed unto him instead of a proper righteousness.*

G

Conceditur se Abraham Deo, et illud ipsum illi pro iustitia imputatum est.
Bulling. ad Ro.

4. *Imputatum est illi ad iustitiam &c. hoc est, illa ipsa Abraham fides ipsi adiustitiam imputata est. cum ad hoc ageret in propitio.*
Idem. ad Gal.

3. 6. *Credidit Abraham Deo, et imputavit ei, scilicet Deo, hanc fidem, pro iustitia.*
Gualt. Ad Rom. 4. 4.

Imputavit ei iustitiam, quod est, fidem gratiam habuit, adeo ut iustum ex eo haberet iustitia imputativa.
Aret. ad Rom.

4. *Fides tam firma et pia, pro iustitia Abraham imputata est.*
Aret. ad Rom. 4. 22.

Illud credere, et imputatum est ad iustitiam, vel pro vera iustitia.
Illyr. ad Ro. 4. 3. *Et paulo post: Mendica illa fides apprehendens Christi iustitiam, imputata ipsi est loco propriæ iustitiæ.*

FEL.

Credidit simpliciter verbo Dei, et non postulavit signum a Domino: et imputabat eam fidem ipsi Abraham Deum pro iustitia qua creditur propter suum Deum in nostrum bonum. Pellicanus Gen. 15. 6.

Fides qua promittenti Deo credidit Abraham, ei fuit ad iustitiam imputata. Hunnius ad Rom. 4. 3. Hic agitur de eo, quod ipse imputatum est, nempe de ipsius fide. re. ad Rom. 4. 3. Eum quam vis iustitia carentem numeravitque pro iusto habuit, in iusti loco, quod promissiones firma fide amplexus est. Gemel. et Hunnius in Gen. 15. 6.

Intelligimus fidei nomen acquiescentiam Abraham non in se suorum meritis, sed in Dei promissione et benevolentia. Pat. ad Ro. 4. 3. SECT. 15.

PELLICANUS breakes not this ranke, Vpon Gen. 15. 6. *Abraham simply beleaved the word of God, and required not a signe of the Lord, and God imputed THAT VERY Faith unto Abraham himselfe for righteousness, whereby GOD is inclineable or propente to doe us good.*

HUNNIUS another Reformed Divine sets to his scale that the avouched interpretation is true, On Rom. 4. 3. *The faith whereby Abraham beleaved GOD promising, was imputed unto him for righteousness.*

BESA himselfe, upon the same Scripture is as deep in the same way as any. *Here (saith he) the businesse is, concerning that, that was imputed unto him, viz. his faith.*

JUNIUS and TREMBILIUS, are likewise of the former conspiracie against the tropicall interpretation. On Gen. 15. 6. *God esteemed (or accounted) him for righteous though wanting righteousness wherewith to stand before God, and reckoned this in the stead or place of righteousness, that he embraced the promise with a firme belife.*

PARÆUS (the last we shall name of forreigne Divines) dealeth out this interpretation as freely as his fellowes. On Rom. 4. 3. *We understand by the name or word FAITH (which is said to be imputed unto Abraham for righteousness) Abraham's acquiescence or resting, not in himselfe, or in his owne merits, but in the promise and graciousnesse of God.*

Neither are there wanting from amongst our selves, men of soundest learning and judgment, holding forth the light of the same interpretation as so.

Doctor ROBERT ABBOT (afterwards Bishop of Sarum) in his Apologie against Bishop. Part I. cap. 9. not far from the beginning: Having set downe those passages of the Apostle, Rom. 4. 5, and 6. he addeth

as followeth. In which words we see, how the Apostle affirmeth (accordingly as I said) *an Imputation of righteousness without works*: which he expreſſeth to be; The reputed of Faith for righteousneſſe; for that thereby we obtaine remiſſion and forgivenesse of finnes. Againe not long after; for in the imputation of righteousness without works, what is it that is reputed for righteousness? Faith (saith the Apostle) is reputed for righteousneſſe. Tell us then Mr. Bishop, is faith with you reputed for righteousness without works? Spit out man and tell us, whether in your first or second justification, you hold that a man for his faith is reputed righteous, &c. (with more of like importance, in the page following) He that will undertake to divide betweene this Author, and the opinion we contend for, must be more severe then to give a man leave to be of his owne minde.

Dr. PRESTON also, maketh himselfe a stranger to the tropicall interpretation of this Scripture, and imbraceth that which is litterall and proper without scruple or question. In his Treatise of Gods Allsufficiency, pag 12, 13. *In this sense faith is said to be accounted (or imputed) for righteousness. Abraham beleevd God, Gen. 15.* God indeed made the same proposition, that he doth here for substance, he tells him what he would do for him: and (saith the text) *Abraham beleevd God, and it was counted unto him for righteousness.* Now it was accounted unto him for righteousness chiefly in this sense, as it is interpreted Rom 4 that his very taking of the promise, and his accepting of the Covenant, in that he did receive that which God gave, that put him within the Covenant, and therefore the Lord reckoned him a righteous man, even for that very acceptation and beleeving. But that is not all: but likewise he accounteth faith to him for righteousness, because faith doth Sanctifie,

and make a man righteous, &c. So that evident it is (if there be any such thing as evidence in the writings and opinions of men) that this mans thoughts were never so much as tempted, to conceit that the Apostle should tropologize or metonymize in the word Faith, or beleeving, in this Scripture.

Mr. JOHN FORBS, late Pastor of the *English Church at Middleburgh*, a man of knowne gravity, pietie, and learning, in his *Treatise of Justification*, cap. 28, p. 135. hath these words, *For faith in this sentence* (meaning, where it is said that faith is imputed unto righteousness) *is in my opinion, to be taken properly, in that sense wherby in it selfe it is distinguished, both from the word, whereby it is begotten, and from the object of it in the word, which is Christ.*

Thus I have cited the authority of many Authors, by way of collaterall assurance, for the securing the literall and proper interpretation of this Scripture. Not that the interpretation it selfe needeth *sals auxilio, aut defensoribus istis*: but only to remove that great stumbling stone of the world (which lieth in many mens way towards many truths) called PREJUDICE.



CAP. III.

Other proofes from Scripture to
to establish the former conclusion, vin-
dicated likewise from such excepti-
ons, as may be layd in a-
gainst them.

SEcondly, that the active obedience of *Christ*, or
his fulfilling the *Morall Law*, was never inten-
ded by *God*, to be that righteousness wherewith we
should be justified (in any such way of imputation
as is pretended) may be (I conceive) further demon-
strated, from all such passages in Scripture, where
the works of the *Law* are absolutely excluded from
justification. As *Rom.* 3, 28. Therefore we conclude
that a man is justified by *Faith*, without the works
of the *Law*. So *Gal.* 2. 16. *Knowing that a man is not
justified by the works of the Law, but by the Faith of
Iesus Christ, even we have beleved in Iesus Christ,
that we might be justified by the Faith of Christ, and
not by the works of the Law*. Againe, *Rom.* 3. 20.
*Therefore by the works of the Law, shall no flesh be justi-
fied in his sight*: Besides other Scriptures of like im-
portance. Now if a man be justified by the righte-
ousnesse of *Christ* imputed unto him, he shall be ju-
stified by the works of the *Law*, because that righte-
ousnesse of *Christ* we now speake of, consists of
these works, as every mans personall righteousness
should

SECT. I.

should have done had there been a continuance in the first Covenant? Therefore this righteousness of *Christ* cannot be imputed to any man, for that righteousness, whereby he is to be justified.

Neither will these and the like Scriptures be charmed by words of any such glosse or interpretation as this: No man shall be justified in the sight of God by the works of the Law, *viz.* as personally wrought by themselves, because no mans works will hold out weight and measure with the strictness and perfection of the Law. But this hinders not, but that a man may be justified by the works of the Law, as wrought by another, supposing this other to be as great in working or obeying as the Law it selfe is in commanding, and withall, that *God* is willing to derive these works of his upon us by imputation. For to this I answered 4 things.

SECT. 2.

First, where the holy Ghost delivers a truth simply and indefinitely, and in way of a generall or universall conclusion (for *in materia necessariâ*, as this is, *propositio indefinita vim obtinet universalis*, as *Logicians*, the best oversees of reason, generally resolve us: not to be justified by the works of the Law, is as much as, not to be justified by any works of the Law whatsoever) without imposing any necessity upon men, either in the same place, or else where in the Scriptures, to limit or distinguish upon it, then for men to interpose with their owne widdomes and apprehensions, by distinctions and limitations, and reservations of what they please, to over-rule the plaine and expresse meaning and signification of the words, is not to teach men obedience and submission unto, but to usurp a power, and exercise authority over the Scriptures: Neither is there any practise so sinfull, or opinion so erroneous, but may find a way to escape the word of the Spirit, and to come fairely

off from all Scripture censure, it they be but permitted to speake for themselves by the mouth of such a distinction. Give but the loose Patrons of an implicit Faith, liberty to distinguish upon like terms; where the Scriptures in the most explicit manner falls foulest upon their implicit Faith, they will be able by the attonement of such a distinction to make their peace with the Scriptures. *He that beleeves not* (saith our Saviour *Mar. 16, 16.*) *shall be damned.* He that beleeves not shall be damned. True (may these men say) He that beleeves not, either by himselfe or by another, shall be damned, but this hinders not, but that he that beleeveth as the Church beleeveth, may be saved, though he knoweth nothing explicately of what the Church beleeveth: the explicit Faith of the Church is sufficient to save him. So likewise by the Law of such a distinction, the *Antinomian* Sect amongst us, will be able to justify their non-necessitie of personall sanctification or inherent holynesse, against those Scriptures that are most pregnant and peremptory for it. *Without holynesse* saith the Apostle. *Heb. 12, 14.*) *no man shall see the Lord: True* (saith the *Antinomian*) *without holynesse either in himselfe, or in some other, no man shall see the Lord: but he that is in Christ by Faith, hath holynesse in Christ, and therefore hath no necessity of it in his owne person.* Who seeth not, that in these and many like cases, that might be mentioned, that liberty of distinguishing which we implead, would plainly beguile the Holy Ghost of his direct intentions and meanings in those and suchlike Scriptures? Therefore when the Scriptures expressly and indefinitely deliver, that by the works of the Law no man shall be justified, if men will presume to distinguish (as hath been said) and exclude such works from justification only as performed by our selves, but make them

SECT. 3.

the every mans justification, as performed by another, who tastes not the same spirit of an unwarrantable wisdom in this distinction, which ruled in the former?

Secondly I answer, that if the Apostles charge and commission had bin, in the delivering the doctrine of *justification*, either to have made, or to have given allowance for any such distinction as is contended about, betwene the works of the Law, as performed by men themselves, and the same works of the Law, as performed by *Christ*, that those indeed should have no hand in *justification*, but these should be all in all, these should be *justification* it selfe: certainly he should have bin unfaithfull in this trust, and very injurious to these works of *Christ*, in giving away that place of honour in the opposition, which was due unto them, to another thing of a far inferior nature to them, *viz.* Faith, as it is evident he doth, in the Scripture cited. *Gal. 2. Knowing that a man is not justified by the works of the Law, but by the Faith of Iesus Christ.* He doth not say, *but by the works of Iesus Christ*, as if the opposition stood betwene the works of the Law as performed by men, and the same works as performed by *Christ*, which in all congruity of reason he should have done, had the works of the Law, as done by *Christ*, any such preheminance this way above the other; and not have ascribed that unto Faith (which is somewhat wherein the poore and weake creature hath to do) which was the right and prerogative of *Christs* righteousness. Doubtlesse *Paul* was no such enemy to the righteousness of *Christ*, as to set up an usurper upon the Throne, which belonged to it. Thirdly, if *Pauls* intent had bin to have reserved a place in *justification* for the active righteousness of *Christ*, or for the works of the Law, as performed by *Christ*, by way of opposition to the same works, as performed by

by men themselves, his indefinite expression excluding the works of the Law simply, without the least imputation given of any difference of those works, either as from the one hand or from the other, would have been of dangerous consequence, and as a snare upon men, to cause them to passe over the great things of their justification. Certainly if *Paul* had ever digged such a pit as this, he would have bin carefull first or last to have fill'd it up againe.

Fourthly (and lastly) if by excluding the works of the Law from *justification*, *Pauls* meaning had been, only to exclude these works as done by men themselves, but had no intent to exclude them as don by *Christ*, it can at no hand be thought, or once imagined, but that he would have made use, yea made much of such a distinction or reservation himselfe, and would have been a glad man, if *salva veritate Evangelij*, without trenching upon some Gospel truth, he could have come over so neere to his Countrymen the Jewes, and have closed with them in the great point of *justification* upon such terms. Such a distinction might have been a happy mediator betweene them. For what was it that chiefly incensed the Jewes against *Paul* and the Preaching of the Gospell and the righteousness of Faith, but that the Law and the observation of it, should be passed over and not taken into the great business of *justification*. Now if *Paul* keeping a streight course in the Gospel, could have said unto them, or treated with them after any such manner as this : you have no reason to take offence or to be troubled, that I preach *justification* by Faith in *Christ*, because I do not exclude the righteousness or works of your Law, no nor from having the maine stroke in your *justification* : nay that which I preach concerning Faith, is purposely to advance the righteousness of the Law, and

SECT. 4

to shew you how you may be justified by it. I only Preach, you cannot be justified by your owne observation of it, because the holinesse, excellency and perfection of it is such, that you cannot attaine or reach it by your owne strength: but *God* hath sent me to keep it for you, by whose observation *imputed* to you, you shall be justified. Therefore I am no enemy to your *justification* by the works of the *Law*: but only teach you, that these works are done by another for your *justification*. Who seeth not, but by such an interpretation or mitigation of matters as this, *Paul* might have taken off, (at least) a great part of the violent and furious oppositions of the *Jewes* against him? A little of this oyle poured into the wound, would have much mollified it, and (in all likelihood) in time have healed it. But *Paul* (it seemes) did not like the composition or make of it, neither durst he administer any receite of it. He cannot be thought to have bin ignorant of this distinction or meanes of mitigation, and with as little probability can it be thought, that he, that could be content, not only to be made all things unto all men for their good, but even to have been an *anathema* from *Christ* to win them to the Gospel, would have withheld any such word of reconciliation from them, whereby there had been the least hope of gaining them. But we do not meet with so much as any one word of this qualification in all his writings: which shewes that the difference and distance betweene them, was deeper and greater then so. The peroxysme or sharpe contention betweene him and them, was not, whether they were to be justified by the works of the *Law*, either as performed and wrought by themselves, or as wrought by another, but simply and indefinitely this, whether *justification* were by the works of the *Law* (by whomsoever performed) or
by

by Faith (as is more then manifest in all the passages in his Epistles, wherein this question and dispute is brought upon the stage) There is not the least intimation of any difference betweene them this way, whether *justification* should be by the works of the Law, either as performed by our selves, or as performed by *Christ*: *Paul* never puts them upon the works of the Law as done by *Christ*, for the matter of their *justification*: which shewes, that both he and they, though otherwise at as great a distance as can readily be conceived in the point of *justification*, yet in this were both of one mind and one judgment. *Paul* as far from holding *Iustification* by the works of the Law as performed by *Christ*, as the stubbornest *Jewes* themselves were.

But there are two things that (haply,) may be objected against the Answers given, and that will seeme to make for the confirmation of that distinction or interpretation, which we have so much opposed. First, that there is a sufficient ground laied even by *Paul* himselve, upon which to found the fore-named distinction, viz. that by excluding the works of the Law from *Justification*, he only excludes them, as done by men themselves, but not at all as done by *Christ*. Secondly, that there is mention also of the works of the Law, as done by *Christ*, or (which is the same) of *Christs* being made under the Law, in one of the chiefest disputes *Paul* hath concerning *Justification*. The former objection is built upon *Tst.* 3, 5. The latter, upon *Gal.* 4. 4.

The words of the former Scripture, are theise: *Not by the workes of righteousnessse, which we had done, but according to his mercy he saved us.* Vpon which words the objection getteth up thus: *Paul* by so precise a rejection of works of righteousnessse done by us, that is, by our selves, plainly implies an ad-

SECT. 5.

million of these works as done by another for us. Where one part or member of a distinction is given, the opposite member being implied, is still to be framed to it (as readily it may). Therefore *Paul* had no intent to shut out, but to bring in the works of the Law (as wrought by *Christ*) into the businesse of *Iustification*.

To this I answered sundry things: First, that the active obedience or righteousness of *Christ* should be wholly excluded, and be made a stander-by, so as to have nothing at all to do in the great businesse of *Iustification*, this discourse hath no where affirmed hitherto, neither doth it favor any where of the spirit of that affirmation. It hath been expressly acknowledged from the beginning, to have a gracious and blessed influence thereinto as it issueth and falleth into his passive obedience, which together may be called a righteousness for which, but at no hand, with which, we are justified. Therefore this objection, contending and pleading for an admission of the workes of the Law, as done by *Christ*, into *Iustification*, doth no waies contradict the answer given in any part of it, except it can prove the necessity of this admission of the active righteousness of *Christ*, either for the materiall, or formall, or instrumentall cause of *Iustification*: which it no waies doth, nor pretendeth to do. And the truth is, whosoever shall doe it, that is, goe about to make this righteousness of *Christ* either the formall, or materiall, or instrumentall cause of *Iustification*, will be found upon a due examination, wholly to dissolve and overthrow the merit of it: the establishment whereof is yet pretended as the great and pious designe of that opinion.

Secondly I answered, that the inference insisted upon in the objection from the Scripture mentioned, comes

comes heavily and with much unwillingness and reluctance out of the premisses : there is no necessitie, nor indeed to much as a face of probability in it. The Holy Ghost may reject the works of men from being the cause of such or such a thing, and yet no waies suppose or intimate that the works of another should be the cause thereof. As when we deny either the Faith or works of any man foreseene to be the cause of his election, we do not imply that the Faith or works of *Christ* foreseene are the cause of such election. No more doth it follow, that because *Paul* rejects the works of righteousness which men do, from their *justification*, that therefore he must needs imply a substitution of the workes of *Christ* in their stead. If the words had gone thus, *Not by the workes of righteousness which we OUR SELVES had done*, this had beene somewhat a higher ground, and a more rationall advantage to have infer'd the opposite member of the distinction, *viz.* but by the workes of another, or of *Christ*. As *Act. 20, 24.* where *Paul* expresseth himselfe thus, *Neither is my life deare unto my selfe, &c.* here the opposite member of the division may with good probability be conceived to be implied, after this manner : *my life is not deare unto my selfe, THOUGH IT MAY BE DEERE UNTO OTHERS.* And yet even such an intimation here, is not of absolute necessitie neither. But if the tenor of the words had only run thus, *Neither is my life deere unto me, so that I may fulfill my course with joy :* No man would ever have dream't or thought of any further thing to be implied, then what was expressed. So when the Holy Ghost in a direct and plaine tenor of Speech speaketh only thus : *Not by the workes of righteousness which we had wrought (not which we our selves had wrought) for men to conclude or inferre, an implying of workes wrought by another,*

is (in plaine and necessary interpretation) to make themselves wise above that which is written :

But thirdly, (to put the matter out of all question) that excluding the works of the Law which we had done, he had no intent, by way of opposition to imply the works which another might doe, he expresseth plainly the opposition himselfe, and tells us that it was *according to his mercy* that he saved us, not by the works of righteousness which we had done, but according to his mercy he saved us : Therefore here can be nothing implied by way of opposition, because the opposition is fully and distinctly set downe. And

Fourthly, least any might yet say, that it may be according to *Gods* mercy, and yet by the works of righteousness wrought by *Christ* too, these two may easily be reconciled and stand together : the Apostle delivers himselfe distinctly of that wherein this mercy of *God* he speaks of, consisteth, not in saving of us, by the works of *Christ* imputed to us, but in regenerating of us, and washing us in the new birth.

SECT. 6.

Fifthly (and lastly) as such an inference is no waies necessarie, nor so much as probable, so is it no waies pertinent to the purpose for which it is so earnestly contended for, though it should be granted. Because it is evident that the *Apostle* here rejects the workes of righteousness which he names, from being any causes antecedaneously moving *God* to save us, and not from being the formall cause of *justification*. So then let us give the objection its owne hearts desire, even that it murmur's so much after, *viz.* that the works of *Christ* must of necessity be here implied, yet will it perish and come to nothing, even whilst this meat is in the mouth of it. For all that will follow, or can be concluded by the imaginary advantage of such a supposition is only that whereof themselves

selves will be ashamed when it is brought forth unto them, *viz.* this, that it is not the works of the Law which we have done our selves, but those which *Christ* hath done, that have moved God to save us by the washing of the new birth, and by the renewing of the Holy Ghost. Which if it be understood and meant of the decree and purpose of God to save us, is against the truth: if it be understood of the execution of this decree, is against themselves. For that which moved God to decree or intend this salvation unto us, was nothing out of himselfe, but that *εὐδοκία*, that good and gracious pleasure of his will. *Eph.* 1. 5. or as that clause τοῦ θελήματος αὐτοῦ, of his will, is somewhat more emphatically with more of the Spirit and life of the original in it rendred by our Translators ver. 11. *of his owne will*, implying (as I conceiv.) that that will, wherewith God willeth and purposeth to save his people, is intirely his owne, borne and begotten (as it were) only out of himselfe, without the seed of any consideration of any thing whatsoever, out of himselfe. As for the execution of this decree in the actual *justification* or regeneration of those whom he hath purposed to save, if this be ascribed to the works of righteousness done by *Christ*, as the cause moving God thereunto, this cleerely establisheth the *merit* of the righteousness of *Christ* in *justification*, but overthroweth the formality of it (which is that very truth, which this discourse seeketh and ensueth) for if God justifieth or regenerates for the righteousness of *Christ* (which imports the merit thereof) he cannot either justify or regenerate with this righteousness of *Christ*, as the formall cause of either: the Reason is, because it is impossible, that one and the selfe same thing in respect of one and the selfe same effect, should put on the different habitude or
confi-

consideration both of the formall and efficient cause. Wherefore if the righteousness of *Christ* be any efficient cause of *Iustification* (as all must grant that will acknowledg it for a meritorious cause thereof, no man gainsaying but that the meriting cause is a species or kind of efficient) impossible it is that it should be brought in to any part or fellowship in the formall cause thereof, as will further be demonstrated, when we come to lay downe our grounds and reasons for what we hold. This for Answer to the former exception.

SECT. 7.

Concerning the latter objection, from *Gal. 4. 4.* Where *Christ* is said, to have been made under the Law, From hence it is inferred against the answer given, that *Paul* doth mention the works of the Law, as done by *Christ*, in this discourse of *Iustification*, and hereupon concluded further, that therefore he had no intent to exclude the works of the Law, as done by *CHRIST*, from having their part in *Iustification*.

For Answer hereunto (not to insist againe upon that which was delivered in the first branch of my Answer to the former objection, which yet is sufficient to ease the point in Question of the burden of this objection) I ad this in the first place: that the phrase of *Christs* being made under the Law, doth not signify *Christs* obedience or subjection to the *Morall Law*, or that part of the Law which we call *Morall*, but rather his subjection to the Law *Ceremoniall*, as is evident from the scope of the place: and particularly, from that which is delivered immediately (ver. 5.) as the end or intent of that his being made under the Law, viz. *that he might redeeme them that were under the Law*. There is no reason to conceive that *Christ* should be said to be made under any other Law, then that, from under which he was

to redeeme others. Wherefore we being not redeemed from the *Morall Law*, or from that obedience due to that (that being *lex aeterna, & aeterna obligationis*, an eternall *Law*, and of an eternall obligation) but from the Law of Ceremonies, it must needs follow, that it was this Law, under which *Christ* is here said to have been made. So that if men will gather any thing from hence, for the imputation of *Christs* obedience in justification, it must be of that obedience which he performed to the Jewish or Ceremoniall Law, and so not only the Jewes, but we of the *Gentiles* also, must be clothed with the robes of a Ceremoniall righteousnesse imputed unto us for our *Iustification*.

But secondly, if we follow that interpretation of this clause, *Christ was made under the Law*, which *Luther* inclines unto (and is an exposition of no hard aspect neither upon the place, perhaps of a more favourable then the former) then by *Christs* being made under the Law, we shall neither understand his subjection to the *Morall Law*, nor yet to the *Ceremoniall Law*, in the preceptive part of either, but his subjection unto the Curse of the *Law*. And thus it expresseth, both the gracious designation of *God*, and likewise the voluntary submission of *Christ* himselfe unto death for the deliverance of men, not only from death it selfe (in the future) but even from the feare of death (in the present) as is plainly expressed *Luke 1. 74.* and *Heb. 2. 15.* In which respect, the fruit or effect and ben. fit of this his being made under the Law, is here (v. r. 5.) said to be, *the receiving the adoption of Sons*. If this exposition will stand (as I see not how it will easily be overthrowne, there being much more to be said for the justifying of it) then is it a plaine case, that here is nothing spoken, nor intended, of any such works of *Christ*, as are pre-

tended for imputation, in the *Iustification* of a belee-
ver. No adversary I have yet met with in this con-
troversie, ever affirmed, that either the death of
Christ, or the imputation of his death, should be ei-
ther the formall or materiall cause of *Iustification*.
Much more might be added, for the taking of this
clause of Scripture from intermedling at all to the
prejudice or disturbance of that conclusion, for
which we have undertaken : but having sufficiently
cleared (as I conceive) our second order or sort of
proofes from the Scriptures, we proceed to others
yet remayning.



CAP. IV.

A third Demonstration from the
Scriptures of the non-imputation of
CHRISTS righteousness for justi-
fication, in the sense ruling in
this Controversie.

THirdly, that the righteousness of *Christ* is not imputed unto men for their righteousness or justification, I demonstrate (with more brevity) from that Scripture, *Rom. 3. 21. But now is the righteousness of God made manifest without the righteousness of the Law, having witness of the Law and the Prophets, even the righteousness of God, which is by the Faith of Jesus Christ, unto all and upon all that believe.* From whence I thus reason: if the righteousness of Faith which is here called the righteousness of *God*, (as else where it is in the writings of this Apostle) either because he is the founder and contriver of it (as Divines for the most part agree) or because *God* bestows it and gives unto men (as *Calvin* conceives upon this place) or because it is this righteousness only that will stand, and hold out before *God* (as the same Author varieth his conjecture here) or whether it be called the righteousness of *God* by way of opposition to the righteousness of the Law, which is (and may well be) called the righteousness of

SECT. I.

men *Rom: 10. 3.* because they can hardly relish or favor any other righteousness but it, or whether for some other reason (not so necessary or pertinent to our present inquiry) I say if this righteousness of Faith consists in the imputation of *Christs righteousness*, then is it not, nor can it be made manifest without the Law, that is, without the works of the Law (as *Calvin* rightly interpreteth the meaning of the word) But the righteousness of Faith is sufficiently manifested without the Law, that is, without the works or righteousness of the Law: Therefore it doth not consist in the imputation of *Christs righteousness*: The reason of the connexion in the major proposition (against which exception must be made, if the conclusion be denied, because the minor is plaine Scripture *in terminis*) is evident. If the righteousness of God consists in the imputation of *Christs righteousness*, then is it not made manifest without the Law, that is, without the works and righteousness of the Law, because to such a righteousness, the Law and the works thereof, are every whit as necessary, and more necessary then Faith it selfe, for Faith is made only a meanes of the derivation of it upon men: but the body and substance of the righteousness it selfe is nothing else but the pure Law and the workes of it. And how a righteousness should be said to be made manifest without the Law, whose essence, strength and substance is nothing but the Law, I conceive to be out of the reach of better apprehensions then mine to comprehend.

SECT. 2.

If it be here objected and said, that this righteousness of God or of Faith, may be said to be made manifest without the Law or the works of it, because there are no works required of us towards the raising of it: but this hinders not but that the workes of the Law, as performed by *Christ*, may be the mat-

ter and substance of it. To this I answered.

First, this Sanctuary hath been already polluted, and the horns of this Altar broken downe, in the demonstration of the former prooffe.

Secondly, there is not the least intimation given, that the Apostle should have any such by or back meaning as this: but that this righteousness of *Faith* should be fully taught and apprehended without any consideration of the Law, or the works thereof, as an ingredient into it.

Thirdly, the works of the *Law*, are nevertheless the works of the *Law*, because performed by *Christ*. The greatness or holiness of the person working according to the *Law*, doth not alter or change the nature or property of the works, but they are the works of the *Law*, whosoever doeth them, *Christ* being *Christ*, doth not make the *Law*, not to be the *Law*.

Fourthly, this righteousness is said to receive testimony or witness from the *Law*, that is, from that part of Scripture, which is often called the *Law*, viz. the Books of *Moses*, *Mat* 5, 17. and c. 7, 12. (as *Calvin* here well interprets) and from the *Prophets*: therefore it cannot be a righteousness consisting in the imputation of a legal righteousness, because there will be found no testimony given either by the *Law*, or by the *Prophets*, to such a righteousness, except it be *in anigmate*, a testimony in a riddle, which no man can finde out but by divination, instead of an interpretation (whereas it is repugnant to the nature of a testimony, not to be somewhat plaine and expresse; that it may be well understood) But if we interpret this righteousness of *God*, to be a righteousness procured or derived upon a man by *Faith*, or *believing*, there is expresse testimony to be found given unto it, both by the *Law*, and also by

the Prophets (as the holy Ghost expressly here affirmeth) by the Law: *Gen. 15, 6, And he (Abraham) believed in the Lord, and he counted it unto him for righteousness.* By the Prophets: *Hab. 2. 4. But the just shall live by his Faith:*

Fifthly (and lastly) this righteousness of God is said to be *unto all, & upon all sinners*, by or through Faith, by way of opposition to the works of the Law, ver. 20. Now betwene Faith and the Law, or works of the Law, there is a constant opposition in the writings of this Apostle, *Rom. 3. 27. 28. and ag. c. 4. 13. 14. and c. 9. 32. and c. 10. 5, 6. Gal. 2, 16. and c. 3. 5. and ver. 11. 12. &c.* But betwene the Law, and the works or righteousness of Christ, there is no opposition, but a perfect agreement. Therefore that righteousness which is by Faith, cannot stand in the righteousness of Christ imputed.



CAP. V.

A Fourth Demonstration from
Scripture of the avouched Con-
clusion.

FOurthly, against the imputation of the righte-
ousnesse of *Christ* in the sense already disclai-
med) for that righteousness by which we are justi-
fied in the sight of *God*, I argue from *Rom. 5. ver.*
16. and 17. compared together. The guilt of right-
eousnesse (as it is called *ver. 17.*) which is by
Christ in the Gospel, is said (*ver. 16.*) to be a free
guilt of many offences unto *justification*. From
whence I thus reason. That righteousness which is
the guilt of many offences, that is, the forgiveness
of many offences or sins unto *justification*, cannot be
a perfect legall righteousness imputed unto us, or
made ours by imputation. But the righteousness
which is by *Christ* in the Gospel, by which we are
justified, is the guilt of many offences unto *justificati-*
on: Therefore it cannot be a perfect legall righte-
ousnesse made ours by imputation. The *minor* is
the proposition of the Holy Ghost (*interminis*) The
major I demonstrate thus: That righteousness which
extends unto a mans *justification* by the forgiveness
of sins, can be no perfect legall righteousness im-
puted: But the righteousness of *Christ* in the Gos-
pel by which we are *justified*, extendeth unto a
mans *justification* by the forgiveness of sins. There-
fore

SECT. I.

fore it can be no legall righteousness imputed. The Reason of the former proposition (the weaknesse of which only it must be, that miniters strength to an adversary for further dispute in this question, the authority of heaven being too pregnant to the other) is this, because a legall or perfect righteousness, doth not proceed to justify a mans person by way of forgiveness of sins: but is of it selfe intrinsically and essentially a mans *Iustification*: yea such a *Iustification* with which forgiveness of sinnes is not competible. For what need hath he that is legally righteous, or hath a legall righteousness imputed unto him, of forgiveness of sins, when as such a righteousness excludes all sinne, and all guilt of sinne from his person?

SECT. 2.

If it be here objected and said, that a mans sinnes are first forgiven him, and then this perfect righteousness of *Christ* is imputed unto him, and so he is justified. To this I answer.

First, if we will needs distinguish the effects of the active and passive obedience of *Christ* after this manner, so as from the active part of this obedience, to fetch a perfect righteousness for imputation, and from the passive remission of sinnes: yet whether it be any waies reasonable, to invert the order of these effects, and dispose of them (at pleasure) in a crosse method, to their causes producing them, I leave it to sober consideration. *Christ* did not first die, and after death keep the Law for us, but he first kept the Law and then suffered death for us. Therefore if we will needs make the imputation of the one a distinct benefit from the imputation of the other, reason requireth, that that which was first purchased, should be first received or applied, and consequently that imputation of righteousness should have a precedency in order, of remission of sinnes.

Secondly,

Secondly, if a man hath once sinned (which must needs be acknowledged of every man that hath sins forgiven) it is not any legal righteousness whatsoever imputed, that can justify him: no, if it were possible for him to keep the Law perfectly in his own person ever after to the daies of eternity, this would not justify him, because such a *Iustification* is repugnant to the expresse tenor of the Law. *Cursed is the man* (saith the Law) *that continueth not in all things, &c.* Therefore a man that hath not been alwaies righteous, can never be made righteous by the righteousness of the Law imputed, or not imputed, or howsoever it may be conceived to come upon him.

Thirdly (and lastly) I answere, if a mans sins be once forgiven him, he hath no need of any imputation of any further righteousness, for his *Iustification*, because forgiveness of sins reacheth home and amounteth unto a full *Iustification* with God. This is plaine from the words mentioned. *Rom. 5, 16.* *The guift* (saith *Paul*) *that is, the guift of righteousness* (as it is explained in the next verse) *is of many offences unto Iustification*, that is, when God hath given men their offences or debts, or forgiven them (for to give a debt, or forgive it is all one) he hath fully justified them. For that righteousness which God is said to impute unto men through Faith, is nothing else (being interpreted) but the forgiveness of sins, or the acquiting of them from that death and condemnation which are due unto them. And this is all the *Iustification* the Scripture knowes or speaks of, the forgiveness of our sins, or acquitting from condemnation: the genuine and proper signification of which word misapprehended, hath been a maine occasion of leading many out of the way of Truth in this point. A man may (in a manner) as

plainly discern where mens feet have faild them here, as sometimes where a Horse foot hath slip'd upon an ice. For reading in Scriptures of the *justification* of sinners, or of men being made just or righteous by *Christ*, they have conceived that such a thing cannot be. but by a positive and formall Law: righteousness somewaies put upon them, and there being no such *righteousnesse* indeed any where to be found, but only the *righteousnesse* of *Christ*, hence they have apprehended, that this *justification* must needs be by this *righteousnesse* of *Christ* imputed unto them, whereas that *righteousnesse* which we have by *Christ*, and wherewith we are said to be justified before *God* by beleeving, is only a negative *righteousnesse*, not a positive, it is nothing else but a non-imputation of sin: which I therefore call a *righteousnesse*, by accompt or interpretation, as having the privileges, but not the nature and substance of a perfect legall *righteousnesse*.

SECT. 3.

The Scripture shines with as much cleerenesse and evidence of this truth, as the Sun doth with light when he riseth in his might. *Rom. 4. 6.* compared with ver. 7, 8. *Even as David declareth the blessednesse of the man, unto whom the Lord imputeth righteousness without works.* A *righteousnesse* without works must needs be a negative or privative *righteousnesse*, as is fully expressed in the following verses. *Blessed are they whose iniquities are forgiven: blessed is the man to whom the Lord imputes not sinne.* You see the imputation of *righteousnesse*, ver. 6. is here interpreted to be nothing else, but a not imputing of sin. And so *Calvin* upon *Rom. 3. 21.* calls this a definition of the *righteousnesse* of Faith, *Beati quorum remissa sunt iniquitates*, that is, Blessed are they whose finnes are forgiven. And not long after, *Paulus tradit, Deum homines iustificare, peccata non imputando.*

imputando. that is, Paul teacheth, that God justifieth men, by not imputing their sins. The like description of this *righteousnesse* you have 2 Cor. 5. that which ver. 19. he calls in God, the not-imputing of our sins unto us, he calls in us ver. 21. *a being made the righteousnesse of God in him.* But most plainly *Act. 13. 38, 39.* *Be it knowne unto you* (saith Paul to the Jewes) *that through this man (CHRIST) is preached unto you forgiveness of sins:* which forgiveness of sins he immediatly calls their *Iustification.* And by him all that beleve are iustified from all things, from which yee could not be iustified by the Law of Moses. You see how he expresseth the nature of this *Iustification* we have by *Christ*, viz. by the way of negative or privative righteousness (as was said) not a positive. *All that beleve are iustified from all things,* that is, all sins from which you could not be justified by the Law of Moses. So that that *Iustification* which we have by *Christ* in the Gospel, is not a *Iustification* with righteousness (properly so called) but a *Iustification* from sinne, and from the guilt of sinne, and condemnation due to it, when *Christ* said to men and women in the Gospel, *Thy sins are forgiven thee,* then he justified them: the forgiveness of their sins, was their *Iustification.*

This is the most usuall and proper signification of the word, *Iustifie*, both in Scriptures, and other Authors (but in the Scriptures especially) not to signifie the giving or bestowing of a complete positive righteousness, but only an acquitting or discharging and setting a man free from the guilt and penaltie due unto such things as were laied to his charge. In the Scripture it is usually opposed to condemning, or condemnation. He that justifieth the wicked, and he that condemneth the just, *both these are abomination unto the Lord. Prov. 17. 15.*

SECT. 4.

What is here meant by justifying the wicked? not making them righteous and just men, by putting a morall righteousness upon them: he that can make a wicked man righteous or just so, shall be so far from being an abomination to the Lord, that hee shall shine as the starres in the Firmament for ever and ever, (*Dan. 12. 3.*) Therefore by justifying the wicked in this place can be nothing else meant, but the making of them just in the rights and privileges of just men, which are freedome from censure, punishment, and condemnation, as appears by the opposition in the other member of the clause, and condemneth the righteous. So that by justifying the wicked, is nothing else meant, but the not-condemning him. So *Rom. 8, 33, 34.* *Who shall lay any thing to the charge of Gods chosen? it is God that justifieth: who shall condemne &c.* Where you see againe the opposition betweene being justified and condemned. See likewise *Rom. 5. 9.* Therefore by justifying is nothing else meant but acquiring from condemnation: and so to be justified and to live: that is, to be freed from death and condemnation, are made equivalent or equipollent the one to the other. *Gal. 3, 11.* *And that no man is justified by the works of the Law, it is evident: for the iust shall live by Faith,* that is, shall be justified by Faith (for otherwise there is no strength in the argument) So againe, ver. 21. *If there had bin a Law, which could have given life (that is, could have justified men) surely righteousness (or Iustification) should have been by the Law.* By his knowledge (saith *Esaie 53. 11.*) *shall my righteous servant iustify many, for he shall beare their iniquities,* that is, by bearing the punishment or condemnation due unto their sinnes, he shall deliver them from punishment. This opposition we speake of betweene justification, and condemnation, is cleere

cleere in other Scriptures, as *Mat 12. 37. Rom. 5. 16.* and else where.

And that this was *Calvins* opinion, that *Justification* is compleate in forgivenesse of sins, is most evident from many and frequent passages in his writings: by which it is apparent (against all confidence of contradiction) that he held no such imputation of *Christs* righteousness for *justification*, as some charge him withall, except they will conceive of him, that (like unto *Rebecca*) he had two nations in his womb, two contrary opinions in his judgment at once. His words are expresse againe and againe, on *Rom. 4. 6. Huc accedit oppositum membrum, quod Deus homines justificet peccatum non imputando, &c.* that is, Adde hereunto the opposite member, viz. that God justifieth men by not imputing sinne. And immediatly after, *Quibus etiam verbis docemur, justitiam Pauli nihil aliud esse, quam remissionem peccatorum.* that is, by with words we are taught, that righteousness with Paul is nothing else but remission of sins. Whether this Author was of that judgment or no, which we now ascribe to him, certaine it is, that if he had been of this judgment, he could never have delivered himselfe in more significant and pregnant words this way, then these are. And yet againe not long after the former words: *Manet ergo salva nobis pulcherrima sententia, justificari hominem fide, quia gratuita peccatorum remissione coram Deo purgatus sit.* that is, This most lowly laying remains unshaken and 'safe,' that a man is justified by Faith, because he is purged by a free forgivenesse of his sins before God. But we shall meet with a second opportunity hereafter, for the further insuring this Author unto us, in the Question now under disputation.

Musculus is as far engag'd for the point in hand,

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as

SECT. 5.

So some Popish Authors charge this very opinion upon *Calvin*, as his error. Aliquis error Calvinianus est dicere, nihil aliud esse justificationem, quam remissionem peccatorum. *Lorin. in Act. 5. v. 31.*

SECT. 6.

as he, on *Rom. 4. 6.* *Notandum primum, remissionem peccatorum, esse iustitiam nostram* i. This is first to be noted, that forgiveness of sins is our righteousness. And a little after: *ergo iustitia Dei est, quæ gratis imputatur, non imputari peccatum.* i. therefore the righteousness of God which is freely imputed, is, that sinne is not imputed. And immediately after: *Quid autem iustum esse aliud est quam peccatis esse liberum?* i. what is it else to be righteous, but to be freed from sins, i. from the guilt of them. And yet once more, not far off *ergo qui credit, iustus est et beatus, propter remissionem peccatorum.* i. He therefore that believeth, is RIGHTEOUS and blessed, because of the remission of his sins. The same Author, upon *Psal. 32.* towards the beginning. *Incundum est, quod iustitia et beatitudo nostra est remissio peccatorum per fidem in Christum.* i. It is a sweet thing, that our righteousness & blessedness stands in the remission of our sins by Faith in Christ. See more of like importance in the same place. So *Luther* in his Summarie of that *Psalm*: *Iustitia nostra proprie est remissio peccatorum, seu (ut loquitur Psalmus) peccata non imputare, peccata tegere.* i. Our righteousness properly is the forgiveness of our sins, or (as the *Psalm* speaketh) the non-imputation, or covering of our sinnes. So *Malacthon*, in his common place of JUSTIFICATION: *Iustificatio significat remissionem peccatorum, seu acceptationem personæ ad vitam æternam.* i. Justification signifieth remission of sins, or acceptation of a mans person to eternall life. Again upon the twentieth Article of the *Augustan Confession.* *Significat iustificatio in his Pauli sententiis, remissionem peccatorum, seu reconciliationem, seu imputationem iustitiæ, hoc est, acceptationem personæ.* i. Justification in Pauls saying, signifieth REMISSION OF SINS, or reconciliation, or imputation of righteousness

oulnesse, *i.* the acceptation of a mans person. And in his *Prolegomena* upon the Epistle to the *Romans*, *Iusti reputamur, Deo remittente peccata.* *i.* we are accounted righteous, when God forgives our sins. Hyperius upon *Rom* 4. 6. *Declarat Apostolus, imputare ad iustitiam, idem esse, quod non imputare peccata: sponte & gratis ea remittere.* *i.* The Apostle declares, that to impute for righteousness, is but the same, as not to impute sinnes: or freely and willingly to forgive them. *Beza* himselfe holds the truth as fast as any man in this point (though sometimes againe he seemes to let it goe in some expressions about the imputation of Christs righteousness) In his Treatise of the *Supper of the Lord*: *Cuius iustificationem tribuimus? unicertè Deo, unus siquidem Deus peccata remittit. Posita est autem omnis iustificatio in remissione peccatorum: et ideo iustitia hac in imputatione posita, iustitia Dei vocatur.* *i.* To whom shall we attribute or ascribe Iustification? doubtlesse to God alone, because it is God alone that forgiveth sins. And all justification standeth in remission of sins: and therefore this righteousness which standeth in imputation is called the righteousness of God. *Ro.* 1. 17. & 3. 21. &c. *Zanchinus* in his *Common places of Divinity*, in the head, concerning *Iustification*, hath this title: *Quid iustitia fidei nihil aliud sit, quam reconciliatio cum Deo, qua sola remissione peccatorum constat.* *i.* That the righteousness of Faith is nothing else, but reconciliation with God, which stands in nothing else but forgiveness of sinns. *Mr. Fox* our Countryman gives place to none in holding forth the light of this truth. In his tract of *Christ Iustifying*, and first Booke: *Iustos eos accipio. quos quotidiana remissio per fidem accepta, divino conspectui tanquam iustos representat.* *i.* I take them for just or righteous, who by a daily remission of sinnes recei-

SECT. 7.

ved by faith, are represented as righteous before the presence of God. Again, in the second Book of the same Argument, *Ideo iusti coram Deo confitemur, quod remissa sunt nobis peccata.* i. We therefore stand righteous before God, because our sins are forgiven us.

Chamier, in the third Tome of his *Panstrasia*, pag. 907. challengeth the Paternity of Trent for denying remission of sins to be the form, or formall cause of justification, affirming and evincing this to have bin *Augustins* opinion. And speaking of himselfe and his Protestant party, saith thus, *Sed ydem iustitie proaram et pappim constitnimus in remissione peccatorum, nimirum quia hac nos apud Deum constituit iustos.* i. We (Protestants) place the first and last, the beginning and end of our righteousness in the forgivenesse of our finnes, because this makes us righteous before God. And a little after, *Isaque iustitiam nostram, quatenus constat remissione peccatorum, cum Paulo justificationem: eam autem, qua perfectione virtutum, sanctificationem appellamus.* i. We therefore call our righteousness esse, as it consists in remission of sins, with *Paul* we call, *Justification*: but that which stands in any perfection of vertues, *sanctification*. Somewhat before the former words alledged: *Nos vero quod dat, admittimus, recipi: inter se justificationem, et remissionem peccatorum.* i. We admit of what he (*Bellarmino*) grants, that justification and remission of sins are one and the selfe same thing. And againe, pag. 908. *Remissio peccatorum, est iustitia imputata.* i. Forgivenesse of sins is that righteousness that is imputed to us. *Stephanus Fabritius* to like purpose, commenting upon *Psalm 32.* i. defines justification thus: *Justificatio est actio Dei, qua eum qui in Christum mediatorem credit, ex sola gratia et misericordia, propter satisfactionem et meritum Christi, a peccatis absolvit, et iustum ac innocentem pronunciat.* i. Justification is an act of God, whereby of his

his meere grace and mercy, for the satisfaction and merit of *Christ*, he absolves him from his sins that beleeveth in *Christ* the Mediator, and pronounceth him just and innocent. Lastly *Ameſius* upon the same *Psalme* and verse, makes remission of sins and justification terms equipollent and reciprocall. *Descriptio beatitudinis petitur à causa efficiente et continente, quæ est remissio peccatorum, vel justificatio cum ejus effectibus* &c. i. The description of blessednesse is drawn from the efficient and holding cause thereof, which is *Forgiveness of sins, or Justification*, with its effects.

It were easie (I presume) for him that hath leisure, to traverse the writings of these and other Reformed Divines, to make the pile farre greater of such passages as these: Therefore certainly they are very injurious, not onely to the names and reputations of these worthy lights in the Church of *God*, who deny them fellowship and communion in so glorious a truth, and would force upon them, in the very face of their own solemne declarations of themselves to the contrary, an opinion so inconsistent with the streime of the Scripture, and all sound reason; but to the truth it selfe also, by seeking to represent it to the eyes and consciences of men, as a Beacon upon a hill, or as a Sparrow upon the house top alone by it selfe, destitute of Friends and helpers, when as it dwells in the midst of its own people, and hath many of the very choyce of those *holy* and *faithfull* and *chosen ones*, that are with the Lamb against the Beast, to stand for it. So that those odious aspersions of Popery and Arminianisme, are Vipers that wil easily shake into the fire, when the time of shaking comes. This for a 4th Demonstration of our Conclusion from the Scriptures.

SECT. 8.



CAP. VI.

Containing a Fifth Argument or
prooſe from Scripture, for clearing
the Aſſertion.

SECT. I.

Fiſtly, I conceive, that a cleare opening of that Scripture, *Philip. 3. 9.* will yield us plenty of further light, for the diſcovery of that truth we ſeek after in the obſcurity of our preſent Controverſie. The words are: *And be found in him, not having mine own righteousneſſe, which is of the Law, but that which is through the Faith of Chriſt, the righteousneſſe which is of God through Faith.* In the former verſe the Apoſtle profeſſeth what ſtrange effects the excellency of the knowledge of *Chriſt* had wrought in him, it had cauſed him to count all things *loſſe*, which ſometimes he had eſteemed the greateſt *gaine*, and the beſt treaſure: yea to deſpoyle himſelfe, as it were with a ſpirit of deep indignation, of all thoſe formerly beloved and rich-eſteemed ornaments, which were unto him as chaines of gold about his neck; and (as he then thought) highly commended him, and made him glorious in the ſight of *God* and men (he means his Pharifaicall righteousneſſe and legall obſervations; his Jewiſh prerogatives, &c. he was now ſo farre transformed by the renewing of his mind, by the light of the knowlege of *Chriſt* ſhining in unto him, that he looked upon all his former glory, as upon dung,

dung, and smelt a savour of death in those things, which had bin his only confidence and hope before of life and peace. Now the reason why he favoured himselfe all that might be in these under-thoughts, and availing apprehensions of his former things, and layed on load in this kind all he could, he declares to be this, *that he might win Christ*, or make gain and advantage of him. How this his desire or intent of gaining *Christ* might be accomplished, he expresseth thus, *And may be found in him*. Observe: he doth not say, that he may be found in his *righteousnesse*, much lesse in his *righteousnesse* imputed to him, but simply in himselfe, *That he might be found in him*: which is an usuall expression in Scripture, of the spirituall estate and condition of a beleever, viz. to be in *Christ*. Rom. 8.1. *There is no condemnation to those that are in Christ Iesus*. So cap. 16.7. *Who also were in Christ before me*, i. were beleevers, &c. What it is to be found in *Christ*, or how it must be with him, if he be found in him, (viz. when his time is come, for he speaks here of the future, of the time of his breaking up (as it were) by death) he expresseth, 1. negatively thus: *not having mine own righteousnesse*: yet not simply and altogether no *righteousnesse*, that may in no sence be called his own, but precisely and determinately, no such *righteousnesse* of his own, which stands in works of the Law. Such a *righteousnesse* of his own he must be sure not to have, i. not to trust to, or to shroud and shelter himselfe under from the stroke of Gods justice. 2^o, affirmatively thus: but that (i. that *righteousnesse*) which is through the Faith of *Christ*, the *righteousnesse* which is of God by Faith. Here is not the least jot or tittle of any mention, not the least whispering, breathing, or intimation of any *righteousnesse* he should have by the imputation of the *righteousnes* of *Christ*, no nor of any *righteousnesse*, by or through the

the righteoutnesse of *Christ* : but only such a righte-
ousnes as is *δικαιοσύνη Χριστοῦ*, through *Faith* of *Christ*,
or by beleeving in him.

SECT. 2.

Now becaule such a *righteousnesse* as this wherein
is nothing more required of men, but only *Faith* in
Christ, might seeme a slender and tickle righteouf-
nesse to adventure so great a weight as the precious
soule upon, and comes far short of that *righteousnesse*
of a mans owne, which he might make out by the
works of the Law : the Apottle addes by way of
commendation of this *righteousnesse*, to uphold the
credit and esteeme of it in the hearts and conscien-
ces of men, that it is the *righteousnesse* of *God*. i. a
righteousnesse which *God* himselfe hath found out,
and which he will owne and countenance and ac-
count for *righteousnesse* unto men, and no other but
this : *Even the righteousness of God* (saith he) *τιν*
ἐν τῇ πίστει, which is in *Faith*, i. which comes
and accrues, and is derived upon a man by *Faith*.
The mentioning of this *righteousnesse* the second
time, as being or standing in *Faith*, is doubtlesse em-
phaticall. One reason *Joseph* gave (*Gen. 41. 32.*)
why *Pharaohs* dreame was doubled by *God* unto
him, was to shew that the thing was established by
God : so the reason why *Paul* mentions the second
time (so immediatly upon the former (the confi-
stence or standing of this *righteousnesse*, in and by
Faith, in all likelyhood was this, to shew that this
righteousnesse certainly will carry it, notwithstanding
all the unlikelyhood, and seeming imperfections of
it, and that the thing is fully concluded and esta-
blished with *God* accordingly : Or as it is often in
speech betweene man, and man, when a man hath
spoken that which seems improbable to him to
whom it is spoken, and may be conceived that the
Speaker was mistaken in his words, and would cor-
rect

rect himselfe, if he considered what he said, it is usu-
all in such a case, if he that spake, spake advisedly and
be able to make good what he said, and meanes to
stand to it, to speake the same thing over againe,
and so to confirme and ratifie that which was spoken
against both the unlikelyhood of the thing, and the
unbeliefe of the hearer. It is a passage (I conceive)
carried by some such rule as this, which the *Apostle*
hath in the following Chapter, ver. 4. *Rejoyce in*
the Lord alwaies: Now because these *Philippians* were
under great trialls and afflictions, and so might think
it was no time for them to rejoyce in, and that *Paul*
had forgotten himselfe, and the condition they were
in, to speake to them of rejoycing, therefore to shew
that he knew well enough what he said, and that he
had weighed his words sufficiently, before he put
them downe, and that there was no other cause but
why they should rejoyce in the Lord, notwithstanding
the fiery triall that was upon them, he redoubles
the words of his exhortation. *Rejoyce in the Lord*
alwaies, and againe I say rejoyce. So *Paul* here, having
once affirmed, that the *righteousnesse* wherein he desi-
red to be found, was the *righteousnesse* which is by
the *Faith* of *Christ*, lest he should seeme to have
spoken that which he would not stand to, or that
which he would upon second thoughts retract, he
speakes the same words (in effect) the second time,
and avouceth that very *righteousnesse* which is by
Faith, to be that *righteousnesse* that he would stand
to, and desired to be found with. If *Paul* had had
any mind or inclination at all, to have placed the
righteousnesse by which he was to be justified, in the
righteousnesse, of *Christ* imputed, here was even a
tempting occasion and opportunity to have drawne
him into expressions of himselfe that way. But we
see here is loud speaking, againe and againe, of the
L 3. *right-*

righteousnesse of Faith, but *altum silentium*, profound silence of any *righteousnesse* from the *imputation* of the *righteousnesse of Christ*. This for a fitt prooffe from Scripture.

CAP. VII.

VVherein the imputation of Faith for *righteousnesse* is further cleared from the Scriptures.

SECT. I.

Sixtly, that that which *God imputes* for *righteousnesse* in *Iustification*, is not the *righteousnesse* of *Christ* himselfe (in the sense refused in the first Chapter of this discourse) but *Faith in Christ*, I conceive may be cleerely wrought out, and evicted out of all those Scriptures, where *Iustification* is ascribed unto *Faith*. Not to heap up places in this kind (which are confessedly many :) *Therefore we conclude that a man is justified by Faith, &c. Romans 3, 28. So againe, Romans 5. 1. Therefore we being justified by FAITH, &c.* All confesse, that MEN are justified by *Faith*: and indeed the conclusion thus far, is greater then can be gaine-said. The pregnant letter of the Scripture is too hard for any mans contradiction. Now when men say and professe (according to the Scriptures) that *Faith iustifieth*, I demand, what is it they meane by *Faith*? do they not meane their beleeving, or the Act of *Faith* (usually so called and expressed) which by the assistance of of the *Holy Ghost* is raised within them, and put forth by them? If by *Faith* in this case, they meane anything besides either the habit or act of beleeving,

ving, I confesse my soule hath not yet entred into their secret. The Scriptures in the matter of *Iustification*, seeme rather to speake of that which we call the act of *beleeving*, then of the habit: and so learned Divines (as far as I have observed) generally conceive. Now for men to say and to professe themselves that *Faith* *justifieth*, and yet to condemne it for an error in another, that shall say and hold, that it is an act of *Faith* that *justifieth*, (hath in my apprehension) as much inconstitencie of reason in it, as if a man should grant, that *Hierusalem* once was the joy of the whole Earth, and yet should censure him that should say, that the Citie *Hierusalem* was ever so: or that should grant, that *Paul* laboured in the Gospel more then all the *Apostles*, but would not endure him, that should say, that *Paul* the *Apostle* did so. As *Hierusalem*, and the Citie *Hierusalem* are the same, and *Paul*, and *Paul* the *Apostle* the same: so are *Faith*, and the act of *Faith* but the same: and if one *justifieth*, certainly the other *justifieth* also.

It may be it will be here said, that they which confesse that *Faith* *justifieth*, doe not meane or conceive of it, as divided or severed from its object, CHRIST. No more did ever any man that had but the first fruits of reason given him for his allowance. For a man to say, that he seeth, and yet to affirme, that when he seeth, he seeth nothing, is to professe open enimitie against common sense and reason. Neither is it any other in him (whosoever he be) that shall conceive of any act of *Faith*, that is not exercised or acted upon its object, either *Christ* in person, or *Christ* in promise, or the like. It is impossible that any man should beleeve, but that he must beleeve something, or in some person: and so when any man speakes of *Faith* or *beleeving*, he must of necessity imply the object with, or in the Act, though

SECT. 2.

though he names only the Act, and not the object, as the usuall manner of the Scripture expression is, where *Faith* or *beleeving* is 40 times mentioned, without addition of the object *Christ*, or the promise of *God* in *Christ*, or any thing equivalent to either.

Secondly, it may be it will be said, that when men professe and say, that *Faith iustificeth*, their meaning only is, that *Faith iustificeth*, instrumentally, and not otherwise. To this I answer, neither hath any thing more bin said hitherto by me, neither is any thing intended to be said in the sequel, but according to the rule of this position: *Faith iustificeth* instrumentally.

SECT. 3.

But thirdly, it may be it will be yet further objected and said, that when men confesse that *Faith iustificeth*, their meaning is, that it *Iustificeth*, as it takes hold of *Christ's righteousness*. I Answer, if this also should be granted (but the Scripture, as hath bin said, never mentioneth or describeth *iustifying Faith* under any such consideration) yet it is the act of *Faith* that *Iustificeth*. As when a man putteth forth his arme, and reacheth a pot or cup with drink in it, wherewith he quencheth his thirst, he may be said to quench his thirst instrumentally, by reaching out his arme; because this was a meane to procure it. So let men put what meaning or interpretation they please upon their words, when they professe and acknowledg, that it is *Faith* that *Iustificeth*, if they meane at all as they say. they must meane that it is the Act of *Faith* that *Iustificeth*, because both that *Faith* by which a man beleeves in *Christ*, is an act of *Faith*, and againe, that *Faith* by which a man is instrumentally *Iustificed*, is an act of *Faith*: and that *Faith* that layeth hold upon the *righteousness* of *Christ*, is an act of *Faith* too. Therefore let men turne themselves any way, and which way they please, and

and make their words to fall either to the North, or towards the South, if they meane as they say, that *faith* indeed *Iustificeth*, they must meane, that it is the act of *faith* that *Iustificeth*. And when themselves will say that *faith Iustificeth*, and yet will condemne it for an error in another, that the act of *faith* should *Iustify*: they cannot escape the hands of this dilemma, but one of the horns will gore them; either it must follow, that they doe not meane, as they say: or that they condemne their owne opinion and meaning in another: most true it is, that it is far from truth to say, that *faith iustificeth* as it is an act: and as far from truth it is, to say, that it is not the act of *faith* that *Iustificeth*.

If it be yet further replyed and said, that when men say, we are *justified by Faith*, their meaning is, that we are justified by that which *faith* apprehendeth: and this is farre from saying, that *Faith is imputed for righteousness*. To this I Answer: 1. if their meaning be simply and without limitation so, that we are justified by that which *Faith* apprehendeth, when they say, we are justified by *Faith*, then they speake more truth, then they are aware of, and (as it seems) more then they intend to speake. For that *Faith iustificeth* is most true: but that whatsoever *Faith* apprehendeth should *justifie*, hath no fellowship with truth, (no not so much as in appearance) For *By Faith we understand* (or apprehend) *the worlds were made*, Heb. 11. 3. yet no man will say, that the creation of the world *justifies* men.

Secondly, if men ascribe *justification* in every respect and consideration to that which *Faith* apprehendeth, they utterly overthrow that which generally they professe, *viz.* the instrumentall *justification* of *faith*. For if any thing that *faith* apprehendeth, *justifieth* every way, both materially, and formally,

M

and

SECT. 4.

and meritoriously, and principally, and instrumentally, &c. *Faith* shall *justify* no wayes: and so when men say, *they are justified by Faith*, their meaning must be, they are not at all *justified by Faith*, but by some other thing. Therefore of necessity it is, that *Faith* must *justify* some way: if it *justifieth* any way, it must of necessity be, by *imputation* or *account* from *God* for *righteousnes*, because it is all that *God* requires of men to their *justification*, instead of the *righteousnesse* of the Law. Therefore if *God* shall not *impute* or *account* it unto them for this *righteousnesse*, it would stand them in no stead at all to their *justification*: because there is nothing usefull or availeable to any holy, or saving purpose whatsoever, but only to that whereunto *God* hath assigned it. If *God* in the new Covenant of the Gospel, requires *faith* in *Christ* for our *justification*, instead of the *righteousnesse* of the Law in the old, and this *Faith* will not passe in account with him for such *righteousnesse*, both his Commandement and Covenant for believing, and the obedience it selfe of believing, will both become voyd and of none effect; the intire benefit of them being suspended upon the gracious pleasure and purpose of *God* in the designation of them to their end.



C A P. VIII.

Containing the last prooffe from
Scripture, for the Non-imputation of
Christs righteousness in the sence
controverted.

THere is yet one Scripture remaining (happily amongst many more that have not yet manifested themselves in this Controversie) that seems (yea I verily beleieve, doth more then seem) quite to overthrow and take away that which must be the groundworke and foundation to set this *imputation* of the *righteousnesse of Christ* upon (if ever it stands) viz. the imputability, or transferiblenesse of it from one to another. If the Scriptures doe not only no where establish, but in any place absolutely deny a possibility of the translation or removing of the *righteousnesse of Christ* from one person to another; this will strike the fatall stroke in deciding this Question. This I conceive will be evicted with a pregnancie irrefragable from that Scripture *Gal. 3. 12. And the Law is not of Faith: but the man that doth them, shall live in them.* This Scripture doth not barely and simply deny a deceivablenesse or possibility of translation of the righteousness of the Law, from one person to another, but denies it emphatically, and with the utmost advantage of a deniall. For it denies a possibility of it to be done, even by that hand expressly, and by name, (I meane the hand of *faith*) which was the

SECT. I.

likelyest hand under Heaven to have done it, if the nature of the thing to be done had not resisted the doing of it. The Apostle denyeth unto *faith* it selfe the office and power of being a Mediatrix in this case, to derive or carry over the righteousness of the Law, from one person to another. By which it appeareth also, that he had an intent particularly to make the righteousness of the Law as performed by *Christ* himselfe, incapable of this translation or imputation: because *faith* never pretended, nor ever could have ground or colour to pretend a deriving or translating of any other legall righteousness from one person to another for Justification, but only that which was performed by *Christ*. If there were any thing in all the world that could have done the thing that is pleaded for, *Faith* indeed hath the preeminence of likelihood to do it: because it doth derive a righteousness from one to another, such a righteousness as is deriveable, an imputative righteousness you may call it, because it is such by account or interpretation (I meane, remission of sins:) this *Faith* derives from *Christ* upon him that beleeveth: but for a righteousness of the Law, it cannot derive, because such a righteousness is not deriveable.

SECT. 2.

Let the words and scope of the Scripture mentioned be narrowly examined, and all this that hath been said will be found in the bowells of it. *And the Law is not of Faith: ἀλλ' ὁ ποιῶνς αὐτὰ ζήσῃ, &c. the man that doeth them, shall live in them:* or (if you would translate the emphasis also which is in the originall) thus: *the very doer of them, the man shall live.* The former clause, after *Pauls* succinct and presse manner of expressing himselfe, is very brieft, and therefore somewhat obscure in it selfe: but the latter clause easeth the burden of the difficulty, and casteth a sufficient light upon it. Whereunto if we adde

adde but the dependance and reference that this verse hath upon the former, *Pauls* meaning will bee found as cleere as the noone day. Therefore when he saith, *the Law is not of faith, in wisew* (saith the original) by, or out of *faith*, his meaning can be no other but this, that the *righteousnesse* of the Law doth not arise or come upon any man out of his *Faith* or by his *beleeving*, or that no man is made partaker of a legall *righteousnesse* by *beleeving*: but (saith he) the very doer, the man he shall live in (or by) them. He proves the truth of the former clause, from the expresse tenor of the Law, or legall *righteousnesse*, as standing in full opposition to any derivation of it from one to another, even by *Faith* it selfe. As if he should say, no legall *righteousnesse* can come upon any man by beleeving, because it is only the man himselfe that doth the things of the Law, that shall be justified and live by them: the *righteousnesse* of the Law never goeth further (in the propriety or formalitie of it) to the justification of any man, then to the person of him that fulfills the Law. That by the word Law, in this place, is meant the *righteousnesse* or fulfilling of the Law (besides that there can hardly be made any reasonable interpretation of the clause, if this word be taken in any other sense) may appeare by the like acception of the same word, the Law, in other passages of this *Apostle*, when it is used upon like occasion. *Rom. 4. 13. for the promise was not to Abraham or his seed, through the Law. i. through the righteousness of, or obedience unto the Law viz. that it should be obtained, and enjoyed by any such righteousness: as is evident by the opposition in the following clause, but through the righteousness of faith, i. this promise was not made unto him and his seed, that the benefit and blessing of it should be obtained by the former, but by the latter righteousness.* The

SECT. 3.

word is againe used in the same signification in the very next verse. For if they that be of the Law, be heires. i. that are for the *righteousnesse* of the Law, and will stand to be justified by that, (besides other places without number.)

The scope likewise of the place, and the dependence of the clause with the former ver. apparantly evinceth this interpretation. The *Apostle* in the former verse had delivered it for a truth, that no man could be justified in the sight of God by the Law, i. by the *righteousnesse* or works of the Law, for this reason, because the Scripture saith, that the just shall live by faith. Now because this consequence might seeme somewhat doubtfull and insufficient, lying open to some such exception against it as this: what though the just doe, or must live by faith, may they not be justified by the works of the Law too, and live by them also? may not the *righteousnesse* of the Law be made over unto them, by faith, and so compound *righteousnesse* be made for them, of both together? No (saith Paul) the Law is not of faith: there can be no legal *righteousnesse* derived or drawn upon men by faith: and that for this reason, because such a *righteousnesse* is by the expresse letter and tenor of the Law, confined and appropriated to the person of him that fulfills it: ἀλλὰ ὁ ποιῶνς αὐτὰ ἐσθυσ, the man himselfe that doeth them, shall live by them. q. d. there is a repugnancy and contradiction in it *ex natura rei*, in the very nature and essence of the thing, that the *righteousnesse* of the Law should ever be removed or caried over from one mans person to another, though it were attempted by the hand of Faith it selfe. God never intended that the Law and faith should meet together to jumble up a justification for any man. And whereas it is frequently charged as a matter of deep prejudice upon the opinion

opinion laboured for in this discourse, that it magnifyeth *faith* above measure, and makes an Idol of it: the truth is, that the contrary opinion, which ascribes to it a power of transferring a legall *righteousnesse*, magnifieth it 7 times more, and ascribes a power even of impossibilities to it. *Faith* may boast of many great things otherwise: and may remove mountaines: but for removing any legall *righteousnesse* (in the sense we speake of) it must let that alone for ever. There is a greater contrariety and indisposition in the severall natures of *faith* and the *Law*, in respect of mixing or working together to make up a *Iustification*, then was betweene the Iron and Clay in *Nebuchadnezzars* vision. *Dan. 2. 43.* though in other things they well agree. *Repugnantia legis et fidei est* (*faith Calvin in Gal. 3. 12*) *in causa iustificationis: facilius enim aquam igni copulabis, quam hac duo concilies, homines fide et lege esse justos.* 1. There is a repugnancie betweene the *Law* and *faith*, in the matter of *Iustification*: and a man may sooner couple fire and water together, then make these two agree, that men are righteous by *faith*, and yet by the *Law* too. Consonant to this Scripture last opened, is that *Rom. 4. 14.* For if they which are of the *Law* be heires, *faith* is made voyde, and the promise is made of none effect. Where you see as full and as irreconcilable an opposition, betweene the *righteousnesse* of the *Law*, and the *righteousnesse* of *faith*, in respect of *iustification*, as is betweene East and West: it is impossible they should be brought together. There is a greater gulf fixed betweene them, then was betweene *Abraham* and *Dives*: *faith* cannot go over to the *righteousnesse* of the *Law*, to joyne with that in *Iustification*: neither can the *righteousnesse* of the *Law*, bee brought over unto *faith*. What reason there may bee conceived for this *Non-imputabilitie* of the *righteousnesse*

See Cap. 21

onnesse of the Law, we shall have a faire opportunity to declare, in the prosecution of our grounds and reasons, for the point we favor in this discourse: which is the next thing we haſt unto.



CAP. IX.

Wherein the first ground or argument for the conclusion undertaken, is propounded and established.

HAving considered with as much diligence and faithfulness as frailty would permit, how the Scriptures stand affected and incline in the controversy depending, we are lead (in the next place) by the hand of a plaine and familiar method, to propound such Arguments and considerations for the confirmation of the premisses, as reason and sobriety of thoughts about the stated *Question*, have suggested.

My first ground and argument to prove, *that the righteousness of Christ* (in the sence now under dispute, viz. in the letter and propriety of it) *cannot be imputed unto any for their justification.* I propound after this manner.

That

That righteousness which will not fit, and furnish all beleevers with all points or parts of that righteousness, which the Law requires of them, cannot be imputed unto them unto justification.

But the obedience that Christ performed to the moral Law, is such a righteousness as will not fit and furnish all beleevers with all points of righteousness, which the Law requires of them.

Therefore it cannot be imputed to beleevers for their justification.

The reason of the former Proposition is, because a perfect and compleat legall *righteousnesse* (and such certainly, I meane perfect and compleat, that that justifieth, must of necessity be) requires a precise, punctuall and thorough *obedience* unto all things in the Law, which any way concerns a man to doe. If there be but a letter, jot, or title wanting in any man *righteousnesse* of all that was his duty to doe, that *righteousnesse* is not (at any hand) for his *justification*. The curse of the Law and eternall vengeance will breake in upon a man, body and soule, as well through the smallest and least-imaginable defects of a legall *righteousnesse*, as through wider breaches, and greater transgressions, in case a man hath not wherewith to secure himselfe otherwise. *Cursed is every one that continueth not in all things that are written in the Law, to doe them Gal. 3. 10.* Therefore there is no escaping the curse of the Law by the Law, except a mans obedience be absolutely absolute, as well for constancie as universality, in all things that are written, *viz.* with reference to him, and to his calling. For otherwise, there may be a strict and compleat Legall *righteousnesse*, without the doing of many things enjoined in the Law, in case they have no relation to a mans calling.

As for instance: *Adam* might have performed, and accordingly have bin still Justified by a compleat Legall *righteousnesse*, and yet never have performed many duties, which the Law required of *Eve*, for the continuance of her *iustificatio*n. So *Christ* fulfilled all *righteousnesse* (as himselfe saith, *it became him to doe*) and consequently held an exact conformity with the Law, so that neither Man, nor *God* himselfe, could rebuke him of *sinne*: and yet the Law requires many things of many others, both Men and Women, which *Christ* never performed, as will appeare in the demonstration of the latter Proposition (which is at hand.)

SECT. 2.

For the truth therefore of this Proposition *that the righteousnesse performed by Christ unto the Morall Law, will not fit and furnish all beleivers with all parts of such a righteousnesse as the Law requires of them*, it is to full of its owne light, that further proote will but runne over. How many duties are Servants indebted unto their Masters after the flesh, by the obligation of the Law, which *Christ* never discharged or performed, as namely that they should be obedient unto them with feare and trembling. *Eph. 6. 5.* Again, Wives charged by the Law with many points of obedience towards their Husbands, yea and Husbands with some towards their Wives, which certainly *Christ* never performed for them, yea he expressly declined and refused the doing of some things, as lying without the verge of his Calling, which the Law requires as matters of speciall dutie from others. When he was desired (*Luk. 12. 13. 14.*) to do Justice, or take up a controversie betweene a man and his Brother, his answer was, *Man, who made me a Judge, or divider over you?* Implying, that he would meddle with no acts of *righteousnesse*, that lay without the precincts of his Calling. And indeed if he had

had (though it was impossible that ever his foote should have been taken in that snare) it had overthrowne the infinit benefit that now redounds unto the world, from those acts of *righteousnesse*, which were performed by him in his Calling. So when the people would have taken him and made him King, *Joh. 6.* he absolutely refused : and refusing the office of a King, doubtlesse he would not take upon him the execution. Therefore what *righteousnesse* should Kings and Magistrates have *imputed* unto them from *Christ* to make them *just* and *righteous* in their Callings, when *Christ* himselfe refused to performe those acts of *righteousnesse* which are proper thereunto. That which never was done or acted by *Christ*, cannot be *imputed* : that which never had a being, is not capable of an act of *imputation* to passe upon it.

It may be some will object, that *Love is the fulfilling of the Law* : for he that loveth another hath fulfilled the Law. *Rom. 13. 8.* and this fulfilling of the Law by Love, is such a *righteousnesse* as will fit all persons of all Callings and relations in the world whatsoever. Therefore the perfect Love of *Christ*, may be *imputed* for *righteousnesse* unto all, though particular and proper acts of obedience otherwise be wanting.

But to this I Answer. First, howsoever Love may be termed an Evangelicall keeping or fulfilling of the Law, because God accepteth of it graciously, wheresoever he findeth it in *truth*, and rewardeth it accordingly, yet is it not a strict, literall, and legall fulfilling of the Law, it is not such a fulfilling of it, as will hold out weight and measure for any mans *justification* in a Covenant of works. For first, the Law requires many duties from men, and seizeth upon them with the Curse immediatly upon the first non-

SECT. 3.

performance in all things. Now Love is but one duty of the Law, and therefore cannot be many, much less all. Secondly, if Love were such a fulfilling of the Law, as is absolutely required in a legall justification, then inould all *beleevers* be justified, not by an imputation, but by a personal *righteousnesse*: because no man is a true *beleever* but he that loves his Brother truly, and whole *Faith* worketh by such love. Thirdly, and lastly, if the Love of *Christ* were capable of that *imputation* for *righteousnesse*, that is pretended, then will it follow (at least according to the principles of that Opinion against which we dispute) that the whole active obedience of *Christ*, I mean all that *righteousnesse* of his which stood in holy actions conformable to the Law, was in vaine: because there is no other possible necessity granted of this *righteousnesse* of *Christ* by these men, but only for *imputation*. Therefore

Secondly to the objection I answered yet againe, that where the Scripture calleth Love the fulfilling of the Law, it speaketh only of that part of the Law, which we call the second Table: as is no whit lesse then evident in the place last named. *Rom.* 13. 8. 9. But that fulfilling of the Law, which claimes the honour of a *justification*, whether by *imputation* or *personall* performance, must comprehend as well a fulfilling of the first as of the second Table.

Thirdly and lastly, that proposition, *Love is the fulfilling of the Law*, is not *propositio formalis*, but *causalis & consecutiva* (as *Logicians* speake) that is, such a proposition, wherein one thing is said to be another, not because it is precisely the same in nature and being with it, but because it is the cause of it, and so hath the being of the other virtually in it. This kind of proposition is frequent in Scripture. I am the resurrection (saith *Christ*, *Ioh.* 11. 25.) The meaning

meaning is not, that he was properly and formally the resurrection, but that he was the cause, meanes, or Author, of the resurrection. So *Paul* saying that *Christ* is our hope, meaneth only, that *CHRIST* is the ground or Author of our hope. 1 Tim. 1. 1. Inlike manner, when he saith, *Love is the fulfilling of the Law*, his meaning only is, that a spirituall and unfeigned affection of love, is an inward principle of that nature and importance which inclineth and disposeth a man to the performance and practise of all manner of duties required in the Law. Therefore to say that the Love of *Christ* is imputed to men for their fulfilling of the Law, or for their righteousness, is ridiculous. More might be added by way of answer: but the strength of the Objection is small.

Another thing that (happily) some will object against the argument propounded, is this: *It is not necessary that men should have all particular acts of righteousness qualified with all circumstances answerable to their Callings, imputed unto them for their justification. It is sufficient, if they have a righteousness imputed to them, which is equivalent to such a righteousness.*

To this I Answer two things: First, they which speake such things, doe not consider the severity of the letter, the strict and peremptory nature of the Law. The Law will not know any *ἀνολογία*, any thing by way of proportion or equivalencie: one thing as good as another will not serve the turne. The Law must have *jos* for *jos*, *title* for *title*, *point* for *point*, *letter* for *letter*, every thing to answer in the most exact conformity to it: otherwise it hath a curse in a readinesse wherewith to take vengeance on men, no life or reward.

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SECT. 4.

A Treatise of JUSTIFICATION:

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disagreeing from that Calling wherein God hath placed him, is rather to *impute* sinne unto him, then *righteousnesse*. Because though such acts were *righteousnesse* to him that wrought them, yet if I, being in a different Calling, should be accounted by God to have done them (which is the Law of *imputation*) I must be judged by him as one that had transgressed the bounds of my Calling, & consequently had sinned.

SECT. 5.

Neither is that reason of any value, which some alledg, to countenance an equivalencie of *righteousnesse* in this kind, instead of a proprietic *viz.* that God was not punctuall and every waies circumstantiall in inflicting the Curse of the Law, upon the transgression of it: because they suppose, that by those words (wherein the Curse of the Law is expressed) *Thou shalt die the death.* Gods meaning was, that he should die an eternall death (literally) and not by way of equivalencie. Therefore God having notwithstanding inflicted this Curse by way of equivalencie, and not in the letter of it, why may he not *impute* a legall *righteousnesse* unto men, that hath only an equivalencie with that *righteousnesse* which they should have performed, though not an exactnesse with it according to the letter.

For to this I answer: First, that the very foundation that is layed to build this objection upon, is sandy, and hath nothing either in Scripture, or sound reason to bottome it. From the Scriptures, nothing that I have read, is so much as pretended that way, *viz.* that God in those words, *Thou shalt die the death,* must of necessity, precisely and determinatly meane, *eternall death,* according to the *letter.* And by what fire, such a spirit as this is, will be extracted or drawne out of that body of those words, I doe not yet understand. If we judge of his intent and meaning in those words by the event of

of things, or manner of execution, they were meant determinatly, neither of *eternall death* according to the *letter*, nor yet of an *eternall death* by way of *equivalencie*, but indifferently of either, because it was an eternall death only by way of *equivalencie* that was inflicted upon *Christ* for one part of *Adam* or his posterity : but upon the other part which perish, it is inflicted according to the *letter*.

Secondly upon deeper consideration, it will (happily) be found to be neerer the truth, to hold, that in those words, *Thou shalt die the death*, God his meaning was not (at leſt determinatly) to threaten eternall death either in one kind or other, either according to the *letter*, or by way of *equivalencie* : but to have the word *Death*, taken and understood by *Adam*, in the extent of the ſignification, as it indifferently ſignifieth that evill of the puniſhment which was repreſented and knowne unto him, by the name of *Death*, without limiting his thoughts to the conſideration either of the ſhorter continuance, or of the everlaſtingneſſe of the duration of it. For as *Scotus* well determines in this caſe) *Eternitas non eſt de ratione poenæ peccatis debita, ſed peccatores concomitans, qui non poſſunt ut Chriſtus, vel cum Chriſto eluctari.* 1. Eternitie is not of the nature or eſſence of the puniſhment due unto ſins, but it followes and falls upon ſinners, who cannot waſtle out as *Chriſt* did, or with him. So then, eternity not being eſſentiall to that puniſhment or death which *God* threatened, it is no waies neceſſary that it ſhould be included (eſpecially in ſuch a precise and determinate manner as the objection pretendeth) in the ſignification of that word, wherein the puniſhment is expreſſed.

But thirdly and laſtly, ſuppoſe the foundation be gold, yet will it be found hay and ſtubble that is built upon it. For what if *God* ſhould take liberty to va-

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rie from the letter of the Curse, in the execution of
 it, should threaten eternall death literally, and in-
 flict it equivalently: this no waies proveth, that the
 creature who was bound to obey the precepts of
 the Law, might take the like liberty to performe
 one thing intlead of another, or that *God* should ac-
 cept any such payment from them (whether made
 by themselves, or by another for them,) in the nature
 of a legall payment. Indeed having received a full
 satisfaction for all the transgressions of the Law, he
 may by a second or new Covenant accept of what
 he pleaseth to estate men in the benefit or blessing of
 that satisfaction, and so that which is thus accepted,
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 from whose hand it is accepted, equivalent to a per-
 fect and compleate legall *righteousnesse*: because it
justifieth him (in respect of all benefits and privile-
 ges of a *justification*) as well as such a *righteousnesse*
 would have done. But that he should accept on any
 mans behalfe, as a perfect legall *righteousnesse*, the
 performance of such things, which are not required
 of him, neither by the first Covenant of works, nor
 by the second of Grace, hath neither correspon-
 dence or agreement with the one Covenant, or with
 the other. A man (me thinks) must have a rare fa-
 culty to convert anything into the similitude of a
 truth at pleasure, that can belceve or conceive, that
Christs preaching on the Mount, ordaining Disci-
 ples, reprovng the Scribes and Pharises, working
 miracles and the like (which were parts of his obe-
 dience to the Law) should be *imputed* to a woman
 (for example) instead of her obedience and *love* and
faithfulnessse to her Husband: and that she should be
 reputed before *God*, to have performed all these du-
 ties according to the strict forme and exigencie of
 the Law, because *Christ* performed the forenamed
 duties,

duties, and these by *imputation* are made hers.



C A P. X.

A second ground against the imputation of the righteousness of Christ (in the sense formerly rejected) drawn from the transcendencie of the nature of it.

A Second Reason, why the *active obedience* or *righteousness* of Christ, cannot (in the parts and proprietic of it) be *imputed* unto any man whatsoever for *righteousness*, may be contrived and cast into this frame.

SECT. I.

That righteousness which is exactly and precisely fitted to the person and office of him, that is mediator betweene God and man, or Redeemer of the world, cannot be imputed unto any other man for his righteousness.

But such is the righteousness of Christ, a righteousness precisely fitted to the person and Calling of a mediator. &c.

Therefore it cannot be imputed unto any other man whatsoever for righteousness unto him.

The minor proposition (I conceive) will be yeelded without much striving. If any man will undertake

take to finde any such flaw in the *righteousnesse* of *Christ*, that doth amount to the least degree of an incongruities, or inconsistency with his office of *mediator*, attempts no lesse then the undermining the foundations of the peace of the world, and laying the hope of the salvation of men in the dust. *Such an High Priest* (saith the Apostle, *Heb. 7. 26.*) *is become us to have* (i. that it was necessary we should have, if we looked for salvation by him) that is *holy, harmlesse, undefiled, separate from sinners, &c.* And woe unto the world, if the least either spot or blemish, could be found in this *High Priest*, or his *righteousnesse*. Therefore I presume that the deere interest which every man layeth claime to in the truth of this proposition, will secure it from all violence of contradiction from any man.

So that if there be any thing weake and uncluding in the Argument, it must be sought for in the major Proposition. Therefore let us cause that to passe through the fire, and see whether any flame will kinde upon it. The tenor of this was: *that that righteousness which is exactly fitted to the person and office of a Mediator, cannot be imputed for righteousness unto any other man.* How a concept of any such imputability should lodge quietly in any mans thoughts, I confesse I cannot comprehend.

SECT. 2.

The whole generation of Disputers for that *imputation*, which we oppose, generally interpret the phrase of *having the righteousness of Christ imputed*, by, *being cloathed with this righteousness of Christ*, or, *with the robes of his righteousness*. Now then he that assumeth this *righteousnesse of Christ* unto himselfe, and apparelleth and arayeth himselfe with it, represents himselfe before God, not in the habit of a *just* or *righteous* Man, but in the glorious attire of him, that makes men *just* and *righteous*, the great Mediator of the

the world, whose *righteousnesse* hath *heights* and *depths* in it, a length and breadth, which infinitely exceed the dimensions and proportions of all men whatsoever. And as *John* speaking (as is probable) of his transfiguration in the Mount (or whether it be of any other manifestation of his glory, it is not much materiall) useth these words, *Joh. I. 14. We beheld his glory, as the glory of the only begotten of the Father*: meaning, that the glory wherein *Christ* then appeared, was so supertranscendently glorious and excellent, that it exceeded the rank and quality of the creature, whether Angel or Man, and was meet only for him to weare, that was *the only begotten of the Father*: i. the naturall Sonne of God, the greatnesse of the person could not but have bin acknowledged by that vestment of glory, which he then had on: so may (and must) it be acknowledged and said of the *righteousnesse* of his life, that it was peculiarly appropriated to him that was the only *begotten of the Father*, the great Saviour and Redeemer of the world. Neither did that glory of his which *John* saw, further transcend the condition of the creature, then the glory of this *righteousnesse* doth. Now then for a silly worme, (a sinfull and contemptible creature) to take this robe of unmeasurable Majesty upon it, and to conceit it selfe as great in *holinesse* and *righteousnesse* as *Iesus Christ* himselfe (for that is the spirit that rules in that opinion, to teach men to assume all that *Christ* did unto themselves, and that in no other way, nor upon any lower terms, then as if themselves had personally done it) whether this be a behaviour and deportment of soule of that grace and acceptance on High, which many have suffered themselves to be perswaded of; whether it will relish well in the eye of jealousy or no, I earnestly desire that men would make it a matter of Conscience seriously to consider and re-

examine. All the parts of his *righteousnesse*, all the acts of *obedience* that he performed, he performed them as one that had received the spirit without measure, *i.e.* there was a weightinesse and worth in them which did fully answere the fullnesse of that grace that was given unto him *above all his fellows* (a title of honour wherewith the *Holy Ghost* is pleased to honour the Saints) yea those acts of obedience, though hee wrought them in the humane nature, or as he was Man; yet by reason of the neere neighbourhood and straight combination of the God head in the unitie of the same person, they could not but receive excellent impressions from that also: The *righteousnesse* was in all the parts and circumstances of it, such as became God himselfe in personall union with his creature, the humane nature. Now whether that be not to be accounted robbery (and that of a high nature) for the creature to assume an equality of *righteousnesse*, (whether by *imputation* or however) with God himselfe, I leave to the sober and unpartiall thoughts of men to consider. But especially there are some streyns in this *righteousnesse of Christ*, that cannot be appropriated or applyed unto any other whatsoever without notorious and manifest impiety. All that *Christ* taught and preached on earth, was part of his *righteousnesse* and *obedience*. For *I have not spoken of my selfe* (saith he, *Ioh. 12. 49.*) *but the Father that sent me gave me a commandement what I should say, and what I should speake*. Therefore when he speaketh these and many such like words, *I am the light of the world: Come unto me all that are wearie and heavie laden, and I will refresh you, &c.* is it meet for any other to conceive them as spoken by himselfe in his owne person, but only for him that spake them. Those which were words full of *grace* and *truth* in that mouth that spake them and for which they were fitted, would be

be words of presumption and blasphemie in any other, if they were conceived to be spoken either in the Name, or concerning the person of the speaker.

So that you see clearly, that one maine reason why we deny the *imputation* of *Christs righteousness* in the propriety or formality of it in *justification*, is, not because we deny the *righteousnesse* it selfe, nor because we deny the necessity of it, nor yet because we lesse honour and magnifie it, then others, but on the contrary, because we desire to establish it upon better foundations, and shew a plainer and greater necessity of it, and give more *honour* and *glory* to it, then the adverse opinion can do. If men will needs understand that *Esay 42. 21.* of *Christs* fulfilling the *Law*: The Lord is well pleased for his *righteousnesse* sake: *he will magnifie the Law and make it honourable*, there is no such way to raise the interpretation of the words on high, as to make the *righteousnesse* of *Christ* (in respect of the letter and formality of it) incommunicable. He that should have taken the Reed out of *Christs* hand, that was put into it instead of a Scepter, and have broken it in pieces, and given him a Scepter of gold instead of it, should have honoured *Christ* more, then they that gave him the Reed: So he that shall overthrow a pretended use and feigned necessity of *Christs righteousness*, and demonstrate a true and reall necessity of it indeed, he no waies derogates either from the *righteousnesse* it selfe, or from the necessitie of it, but addeth weight and authority unto both. It is a speciall circumstance or qualification much insisted upon and required in the honour we ascribe or give unto God, that it be precisely, that honour which is due unto him, or due unto his *Name*. *Psal. 29. 2.* and *Psal. 96. 8.* because indeed, upon a true account, that would be found no honour at all unto him, which is not due

SECT. 3.

unto him. He that shall deny that ever any man lay in that womb of the Virgin, wherein *Christ* was conceived and fashioned by the *Holy Ghost*, besides himselfe, shall neither disparage the womb that bare him, nor him that was conceived in it, but should rather honour both. And so he that shall say, there was never man buried in the Tomb wherein *Christ's* body lay, disparageth neither. No more is it any disparagement or prejudice cast upon the *righteousnesse* of *Christ*, to say that there was never any man formally justified with it, but himselfe alone, that it is a *righteousnesse* fit for no man to weare or assume to himselfe, but only for the person of him that wrought it. Nay, he that here speaketh these things, exalteth the *righteousnesse* of *Christ* on high : and main- taineth the honour that belongeth to it. Therefore (by the way) to charge the crime of *Arrianisme* upon this opinion (which some have much adoe to forbear) is to frame an accusation against it, upon the like termes, that *Poriphars* wife proceeded upon in her inditement against her Servant *Joseph* : the foule crime of incontinencie was layd to his charge, whereas his vertuous offence was nothing else but a high streine of a chaste behaviour. *Gen. 39.* Or it were, as if a man should be accused of want of love to the Brethren, who were now ready to lay downe his life for their sakes : *greater love then which (as our Saviour saith) no man hath.* There is no opinion that can more deerely sympathize with the *Divinity* of *Christ*, then that that denieth the *imputation* of his *righteousnesse* (in the sense so frequently disallowed)

SECT. 4.

But some (perhaps) will think sufficiently to save the congruity or fitnessse of this *righteousnesse* of *Christ* for *imputation* to beleevers, from the consideration of the union that is betweene *Christ* as the head,

head, and *beleevers* as the body or members; and reason after this manner. Though the *righteousnesse* of *Christ* be too glorious and excellent to be appropriated unto men, or to be accompted unto them for their personall actions, as they are men, or as they are sinfull: yet as they are members of *Christ*, and he their head, they see no inconvenience in it, they may be ascribed unto them. May not that which is done by the head, be ascribed or communicated to the whole body?

To this I Answer two things: First, that *Christ* and *beleevers* are a mysticall body, that is, a body only by way of a secret resemblance or similitude with a naturall body. Therefore an universall consent or agreement in all things betweene them, cannot be thought on: because then a similitude would be no longer a similitude, but an identitie: and a mysticall body would be no longer a mysticall body, but a naturall. Now one difference betweene them is this: what any one member of the body naturall doeth, as head, eyes, eares, &c. the whole may be said to do: when the head studieth, the man may be said to study: So when the eye seeth, or eare heareth, &c. yea it is more proper to ascribe these and such like acts which are exercised by the particular members of the naturall body severally, and the whole person, then to the members themselves by which they are acted: it is more proper to say, the man seeth by the eye, then to say the eye seeth: But in the mysticall body, it is otherwise: When *Christ* (the Head of this body) wrought miracles, the body could not be said to have wrought them. So when *Paul* (a speciall member of this body) reprov'd *Peter*, the whole body cannot be said to have reprov'd him: because some of the members joynd with *Peter* in his sinne against *Paul* in his reproofe.

reprooffe. The Reason of which difference is this, becaufe in the naturall body; the members make but one *Suppositum* (as the Schoolemen speake) or one personall being, and so have but one and the same numericall principle of all their actions and motions, viz. the reasonable soule, but a mysticall body, being made up of many persons or personall beings, which have every one entire natural & substantial beings in themselves (besides their relation of members one to another) and so have every one principles of their actions really distinct each from other. One mans will is not really and numerically the same with anothers: nor one mans grace really the same with anothers. And hence it cometh to passe, that what one of these members doe, is not necessarily to be ascribed to the whole body, but to that member only which doth it, inasmuch as it hath a principle within it selfe, which is not numerically the same with the rest.

But secondly, I answer more briefly and plainly to the objection. Though the benefit of what the head doth, be communicated to the whole body, and every member (for every member in the naturall body fareth the better for the Head, and the operations of it) yet that which the head doeth or worketh, is no waies to be imputed or ascribed either unto the hand or foot, or any other member, as if it were done by them: so doth the whole mysticall body of *Christ*, and every member thereof (even the whole Societie and fellowship of *beleevers*) reape and enjoy abundantly the fruite, benefit, and blessing of all that *Christ* (the Head) either did, or suffered in the world: forgiveness of sins, peace of conscience, acceptation into favor with *God*, adoption, sanctification, hope of glory, glory or salvation it selfe (when it cometh) &c. all these and the like are

are Grapes gathered from that Vine; the *active* and *passive obedience* or *righteousnesse* of *Christ*, furnisheth his whole body with all these precious and pleasant riches: and yet there is no necessity that either his doings or sufferings should be ascribed or *imputed* unto them, no more then the labor and skill of the Bee, is to be ascribed unto him that eates the honey.

SECT. 5.

Againe, some urge the consideration of the marriage betweene *Christ* and his *Church*, (and consequently, every *beleever*) to salve the congruity or fitnessse of his *righteousnesse* for *imputation* to *beleevers*: and reason after this manner. *The wife by marriage, hath a right to all that is her Husbands*: she is endowed with all his goods: they are aswell hers, as his. Therefore a *beleever* being married to *Christ*, hath a right and title to all that *Christ* hath, all that *Christ* hath is his: and therefore his *righteousnesse* is his. &c.

To this I Answer two things. First, it is true, the wife by marriage comes to be endowed with all that is her Husbands: but this endowing of her with all, is no ingredient into the marriage it selfe (much lesse is it the formall cause of the marriage) but is a fruite or consequent of it. So the right and title which a *beleever* hath to the *righteousnesse* of *Christ*, accrues unto him by, and upon the spirituall marriage. The marriage must be first made up betweene *Christ* and him (which is done by *Faith*, or *beleeving*) before he comes to have this right spoken of in the *righteousnesse* of *Christ*. Therefore it cannot be imputed unto him in the very act of *beleeving* (which is the golden apple the adverse opinion strives for) and yet much lesse before the act of *beleeving* (which yet is affirmed by some great and learned abettors of that side) Because in both these cases, the title we speake of to the *righteousnesse* of *Christ*, should

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not

not grow to a *beleever*, by, or from, or upon his marriage, but either in, or before it.

But secondly, I answer yet further (and close more neererly with the spirit of the objection) Howsoever by marriage there ariseth a title unto the wife of all that is her Husbands, so that it may be sayd, that all that is the Husbands, is made or becomes the wives: yet this is so to be qualified and understood, that no Law either of naturall decencie and sobriety, or of a rationall expediencie or behoofe to either party, receive prejudice or violation. All that is the Husbands, is not every waies the wives by meanes of her marriage, nor for every use or purpose, but only in a way of expediencie or beneficialnesse to her. As for instance: the cloaths or garments of the Husband, are the wives by marriage: but how? not hers to put on, and weare upon her owne person, for so they would be hers to her owne shame and reproach. We know it was prohibited in the *Law*. *Deut. 22. 5. The woman shall not weare that which pertaineth unto the man, for all that do so are an abomination unto the Lord thy God.* But hers they are, (and may be called hers) in this sense, as it is a comfort and credit unto her that her Husband be cloathed like himselfe, and that his habit be according to his rank and quality. So is it indeed an unspeakable comfort, and a ground of a glorious rejoycing unto a beleiving Soule, that her Lord and Husband *Iesus Christ*, is cloathed with that rich and glorious robe of *righteousnesse*, that he is so *holy*, so *harmlesse*, so far *separate from sinners*, as he is: but she must take heed of assuming these things unto her selfe, otherwise then in the benefit and comfort of them: she must not thinke her selfe as *holy*, as *harmlesse*, as far *separate from sinners*, as *Christ* himselfe is. The Common or inferior *Priest* that should put on and serve

serve in the High Priests garments, was by the Jewes adjudged guilty of death, by the hand of Heaven. As Mr. *Ainsworth* citeth out of *Maimony* upon *Exod.* 28. 43. So againe, the wisdom and understanding of the Husband, may be said to be the wives, by marriage. But how? not for her to be wise withall, for in this respect it is her Husbands only, notwithstanding marriage: the woman is not therefore as wise as her Husband, because the Husbands wisdom is hers by marriage: but it is hers in the benefit and comfort of it, thus: having a Husband that is wise, she shall live the better, and more comfortable life with him, she shall be the better provided for, and the like. So the *righteousness* of *Christ* becomes ours by right of our spirituall marriage with him: but not to be *righteous* withall (formally) for this is still his personall propriety, notwithstanding the giving of himselfe in marriage to us: but to have the benefit and blessing of communicated unto us, and derived upon us, both in our *justification*, *adoption*, and *salvation*.



CAP. XI.

A third ground against the pretended imputation, viz. the Non-necessitie of it.

SECT. I.

A third Reason, warring strongly against this *imputation of Christs righteousness*, is : There is no necessity or occasion or any such *imputation*. The truth of the old rule doth not wax old, neither will ever vanish : *Deus et natura nihil faciunt frustra*. Neither God the Master, nor Nature the servant, ever make any thing in vaine. If God hath sufficiently provided otherwise for the *justification* of his people, most certaine it is that he doth not *impute* this *righteousnesse* of *Christ* unto them, for that end : which yet is the only end, for which the necessity thereof, either is or (indeed) can be pretended. That a *believer* is sufficiently *justified* before God, without any *imputation* of the *righteousnesse* of *Christ* (I still meane in the latter and formalitie of it) I thus demonstrate. He that is complearely *justified* by having his sins forgiven, is *justified* without the *imputation* of this *active obedience* or *righteousnesse* of *Christ*. This proposition is generally granted : for no man contends for this *imputation* (in the sense we speake of) in regard of forgiveness of sins (neither is there any colour for it) but for another purpose, as we shall see hereafter. Therefore I assume : But a *believer* is

is sufficiently *justified* before God by the forgiveness of his sins: therefore I conclude: There is no need of this *imputation* of *Christs righteousness* for *justification*. The latter proposition, that men are fully *justified* before God by having their sins pardoned, hath been already proved at large (cap. 5.) by expresse testimonies of the Scripture: whereunto we found the judgment of *Calvin* (with other learned *Divines* of the reformed Religion) fully conformable. Here we observed, that to *justify* in Scripture dialect, constantly signifies, absolution from guilt and punishment, but never any qualifying or investing, with a positive or legall *righteousness*, either by *imputation*, or otherwise. To those Scriptures, which were there produced and insisted upon (being many) yet many more might be added of like importance, there being no streame of truth running fuller or clearer along the Scriptures then this. But because we shall have assistance enough from those very places alledged, to vindicate the interpretation given against all that is, or can be objected against it, we will spare that time and labor.

But against the Exposition given of these Scriptures, wherein it was affirmed, that the Scriptures know no other *justification* of a sinner, but that which stands in remission of sinnes, or discharge from the punishment or condemnation due unto them, it is objected: *that forgiveness of sins is indeed a part of justification: but not the whole: imputation of righteousness must be likewise added.*

To this I answer: First, that *Calvin* is as expressely of another judgment as words can make him: a professed enemy to this bifurmed or double *justification*. On Rom. 4. ver. 6, 7. &c. he hath these words. *Quibus etiam verbis docemur, iustitiam Paulo nihil aliud esse, quam remissionem peccatorum.*

SECT. 2.

i. in which words we are taught, that *righteousnesse* (with *Paul*) is nothing else but remission of sins. He doth not say, that *Paul* placeth *righteousnesse* or *justification*, partly in remission of sins, partly in somewhat else: but plainly affirmes, that that *righteousnesse* by which we are justified or made *righteous* before God, is NOTHING ELSE but this forgivenesse. Again, in his *Institutions*. lib. 3. cap. 11. sect. 21. *Iustitia fidei est reconciliatio cum Deo, qua SOLA REMISSIO PECCATORUM constat.* The *righteousnesse* of Faith is our reconciliation with God, which consists of remission of sins ONLY.

Again in the same Section: *Constat, quos Deus amplectitur, NON ALITER fieri justos, nisi quod absteris peccatorum remissione maculis purificentur, ut talis iustitia VNO VERBO appellari queat REMISSIO PECCATORUM* i. It is evident, that those whom God embraceth, are NO OTHER-WAIES made *righteous*, but because they are purifyed, having their spots washed off by the forgivenesse of sins: so that this *righteousnesse* may IN ONE VWORD, be called, REMISSION OF SINNES. Again in the following Section. *Sic remissionem peccatorum cum iustitia connectit Apostolus, Act. 13. 38. ut IDEM PRORSUS esse ostendat.* i. The Apostle, Act. 13. 38. doth so couple or conjoyne forgivenesse of sins with *righteousnesse*, that he plainly shewes them to be ABSOLUTELY, OR ALTOGETHER THE SAME. Again, in the third Section of the same Chapter, *Cum (Scriptura) dicit Deum iustificare impium qui est ex fide Christi, quis sensus esse potest, nisi fidei beneficio a damnatione liberare, quam ipsorum impietas merebatur? Et paulo post: Iustificare ergo NIHIL ALIUD EST, quam eum qui reus agebatur, tanquam approbata innocentii, a reatu absolvere.* i. When the Scripture saith, that God justifieth the wicked, that is of the

the Faith of Jesus, what else can be meant, then the freeing or absolving him from that condemnation by the benefit of his Faith, which his sin deserved. And a little after (in the same Section) To justify therefore is nothing else, then to absolve a man from guilt, as one of approved innocencie, who was accused as one guiltie. Yet once more: in the same Chapter. Sect. 15. *Hic est fides sensus, &c. quod intercedente Christi iustitia, impetratur remissio peccatorum, iustificatus sit.* 1. This is the meaning of a mans Faith, &c. that by the mediation or intercession of Christs righteousnesse, he is justified by remission of sins obtained. Lastly in the fourth Sect. of the same Chapter. *Quarto autem capite ad Romanos, &c. i.* In the fourth Chapter to the Romans, he first calls (justification) the imputation of righteousness, and doubteth not to place it in REMISSION OF SINS. And presently citing the testimony of *David*, *Blessed are they whose iniquities are forgiven, &c.* commenteth thus upon the words. *Illic sane, non de justificationis parte, &c. i.* Questionlesse he doth not here dispute of a part of justification, but of the whole. The definition whereof he further affirmeth to be set downe by *David*, when he pronounceth those blessed, to whom a free forgiveness of sins was given. From whence it appeareth, that that *righteousnesse* whereof we speake, is simply opposed to guilt of sinne, &c. You see we have not sought far for all this abundance of this Authors minde and judgement touching the point in Question: all these testimonies (the first excepted) are found within the compasse of one only Chapter, and that none of the first magnitude neither. Hee that in the presence of all these witnesses speaking so distinctly and fully from the Authors owne pen, will yet say, that *Calvin* hold not remission of sinnes to be our

SECT. 3.

our entire and compleate *justification*; had need be able to prove to the world, that *Calvins* Head and hand were at ods, when these things were written: or that his pen was suborned and bribed by some adversarie to conspire against his meaning, and to betray his judgement in the point.

Notwithstanding a great Master of the opposite way in this controversie, being loath to lose a man of such authority as *Calvin* is, from his partie, attempts yet by force to bring him through all this fire and water over to him: and therefore pretends to finde more ingenuitie in *Papists* and in *Bellarmino* himselve towards this Author, then in men of his owne profession (*Protestants* I meane) that are of an opposite judgment to him in this point. *Bellarmino* (saith he) doth confesse and acknowledg, that though *Calvin* doth againe and againe place *justification* in remission of sinnes only, yet he holds *imputation* of *Christs* righteousnesse too. To this I answer:

First, that which is here called ingenuity in *Bellarmino*, I fully conceive to be nothing else, but a peece of Jesuiticall cunning, to make his adversaries opinion the more irrationall, that so he might have the more advantage against him in disputation: which will further appeare by and by.

Secondly, I conceive, that as *Paul* in Christian wisdom pleaded his *Pharisaisme*, when time was, to helpe himselve at a pinch, though otherwise hee little regarded it: or as *Sampson* tooke up the jaw-bone of an Asse, to revenge himselve of the *Philistins*, and threw it away when he had done: so this man findes ingenuity in *Bellarmino* to quit himselve in a streight; least *Calvin* should be taken from him, and to avenge himselve of his adversaries in this Question: but otherwise, cares little for it.

But thirdly (and lastly) if either *Bellarmino*, or his inter-

interpreters (who find this miracle of ingenuity in him) meaning be, that Calvin holds the *imputation* of *Christs righteousness* necessary to *justification*, by way of merit only, we are no further adversaries in this point: But if their meaning be (and other it cannot be without apparant prevarication) that over and besides remission of finnes, Calvin holds a necessity of the *imputation* of *Christs righteousness* in *justification*, as a second part or member of it (really distinct from remission of sins) to make it complete and perfect, this is to burthen Calvin with such an *imputation*, as is not lightly incident to a considering and learned man, as he was. He himselfe in his *Antidote* against the *Counsell of Trent*, in their sixth Session, takes those Fathers tardie with that Logically Soloecisme in their Divinitie, of making the formall cause of *justification* double, *ac si partim remissione peccatorum, partim spiritali regeneratione iusti essemus*. i. as if we were righteous partly by remission of sins, partly by spirituall regeneration. Now if he should place *justification* partly in remission of finnes, partly in the *imputation* of *Christs righteousness*: who seeth not that himselfe is in the same condemnation with his adversaries, and builds up by example, what he pulls downe by reproofe? But he washeth his hands in perfect innocencie this way: *Ego autem* (saith he) *unicam et simplicem esse assero*. i. but I hold and affirme, (meaning the formall cause of *justification*) to be but one and simple. *Bellarmino* indeed doth not admit of this purgation of himselfe: but will needs finde him foule in the businesse notwithstanding, and recriminates upon him the same *imputation*, wherewith he had burdened the counsell. *Quippe qui* saith he of Calvin, *De Justificatione. lib. 2. cap. 2.* disertis verbis, *iustificationem in peccatorum remissione, et iustitia Christi imputatione, siam, esse scribas.*

Cal. Inst. l. 3.
c. 11, Sed. 2.

scribat. i. Calvin in expresse words, delivers it, that justification consists in remission of sinnes, and in the imputation of Christs righteousness. And here is the interpretation of that ingenuity, whereof we heard the innocent Jesuit lately accused: we see how kindly and lovingly he dealt by his adversary, when he would needs give him in the *imputation of Christs righteousness* (by way of sub-intelligence) to remission of sinnes, wherein alone he had placed *justification*. The old adage was: *मूढा, असूया*; The gifts of enemies are but guile. *Bellarmino* was willing to enlarge *Calvins* opinion, and to add more then enough to it, that so he might make it the fairer marke to shoot at.

SECT. 4.

But *Paras* fairely delivers this Souldier of Christ out of the hands of that Romish Champion, only by an ingenuous and faire interpretation of that passage, whereat his adversary took this advantage against him. *Hinc videre potuit adversarius* (saith *Paras*) &c. i. Hence his adversary (meaning *Bellarmino*) might see and perceive, that saying in his *Institutiones*, that *Justification consisted in remission of sinnes, and imputation of Christs righteousness*, his meaning was not, that there should be a double [formall] cause of *Justification*, as if we were *righteous* partly by remission of sinnes, partly by imputation, and neither of them a compleate and full *Justification* (for so hee should fight both against himselfe, and against the Scriptures) but his intent was, by two Scripture-terms equipollent, the one to the other, to expresse one and the same formall cause, or to joine these two expressions together exegetically (i. So that one might helpe to expaine the other) *quia remissio peccatorum fit imputatione justitia, et vicissim imputatio justitia fit remissione peccatorum, teste Apostolo. Rom. 4. ver. 6. 7, &c. i. because remission of sinnes is made, by or*

in

Paras contr.
Bellarmino lib. 2.
cap. 2. Lett.
247.

See the same
Author in his
Tract. De just.
in Christi Act.
& Pass. p.
179 &c. where
he interprets
the said passage
of *Calvin*, much
after the same
manner.

in the *imputation of righteousness*: and againe, *imputation of righteousness* made in remission of finnes, witnesseth the Apostle: *Rom. 4. 6. 7. &c.* If this Author be further consulted with in the sequel, he will tell you more at large, how Calvin placeth *integram justificationem modo sola remissione peccatorum &c. i.* intire and compleate JUSTIFICATION sometimes in remission of finnes onely, sometimes in remission of finnes and *imputation of Christs righteousness* without any contradiction. Neither is it hard to conceive, how the one may be the sole and intire formall cause, and the other the meritorious. Which to have been the very expresse meaning and minde of Calvin, is so apparant by comparing and laying together passage with passage from him, that except a mans conceit were much relieved and strengthened by his will, he would finde it a matter of much difficulty to thinke otherwise.

SECT. 5.

Beſſarmine himſelfe, when the pange of ingenuity is but a little of him, can finde out his adverſaries opinion cleerely enough. For explaining thoſe words of the Trent Councell, wherein it is ſaid, that *righteousneſſe* doth not conſiſt in Remiſſion of finnes only, *Rejicitur* (ſaith he) *ſeuſentia Calvini de juſtificatione, more forenſi, &c. i.* Calvins opinion concerning Juſtification after a juridicall manner, is here rejected. And ſo generally when he undertakes the confutation of that error (as he calls it) which placeth Juſtification in Remiſſion of finnes only, he ſtill chargeth Calvin with it, and ſeldome any other: as on the contrary, when he diſputes againſt that opinion, which placeth *Juſtification* in the *imputation of Christs righteousness*, he ſtill layes on upon CHAMNITIUS. Compare the 6 and 7 Chapters together, in his Second B O O K E of JUSTIFICATION.

S E C T. 5.

Counc. Trident.
Sess. 6. can. 11.

Let me adde but one thing more here out of the Councell of *Trent* it selfe, which seems directly to point at *Calvin*, as the Author or maintainer of that very opinion, wherewith we have laboured hitherto to honour him, as with an honour which belongs unto him. Or if *Calvin* be not conceived to be the man, yet the opinion we shall evince from hence, to have bin famous in the Reformed Churches, when the Councell thus thundred out against it. *Si quis dixerit, hominem justificari, vel sola imputatione justitie Christi, vel sola peccatorum remissione, &c. Anathema sit, &c.* If any man shall say, that a man is justified, either by the *imputation* of the righteousness of *Christ* alone, or by *remission* of sins alone, &c. let him be accursed. From whence observe, first, that to place *justification* in *remission* of sins alone, was an opinion by it selfe, distinct from the other, that held *justification* by the *imputation* of *Christ's* righteousness alone. For it is evident, by the disjunctive particles in this Canon, that the Councell, being (as it seems) good Husbands of their thunderbolts, had an intent to strike down two opinions at once. And so *Bellarmino* (as we heard) explains the Councell. Secondly, observe (that which follows close upon the former observation) that either there was such an opinion then ruling in the Reformed Churches, or at least taught and maintained by some eminent man (one, or more) amongst them, that held *justification* to consist in Remission of sins *onely*: otherwise those deep-advised sages of the Councell, should have but put a dead flie into their box of oyntment, by bolting into the ayre: and indeed, rather have forged a weapon for their adversaries, then taken any from them. If it were any particular and eminent man, they struck at, as an abettor of that opinion, there can none be pitched upon with greater probability then *Calvin*, who still carried matters of Religion.

Religion against them at that time with a higher hand then any other. And *Bellarmino* (as we heard) ingenuously confessed, *Calvin* by name to be the man. Thirdly (and lastly) from this passage observe, how some mens either learning or memory misuseth them, by suggesting to them, that the opinion pleaded and contended for in this Treatise, *viz.* the *imputation of Faith for righteousness*, or (which is the same) that *iustification stands in Remission of sins only*, is an opinion confederate with Popish errors. Certainly those great Agents and Factors for the Roman party, would never have bin so farre overseene in their solemn and sacred assembly, to have poured out the vials of their wrath upon the head of an opinion, that was their owne.

The importune striving and contendings of some men to make *Calvin* for them, in an opinion, wherof (doubtlesse) his learning was never guilty, have compelled us to make somewhat the longer labour and discourse of it, for his rescue, and to set him cleere upon his own principles and foundations. If any man remains yet unsatisfied touching this Authors judgement in the point now under examination, and desires rather an heape, then enough: it were an easie matter to make the pyle of testimonies from his own pen yet farre greater, even to the wearying and punishing of such a man with his own desire. Somewhat more then hath bin here delivered, may be found in the fift Chapter: where also you may see this worthy Champion of the truth, accompanied and seconded in this service, with many of his fellows not much inferiour to him. And this by way of Answer in the first place to the objection, *that Remission of sins, was not the whole, but only a part of our Iustification.*

SECT. 6.

Secondly, I Answer, that from the Scriptures themselves that were alledged, it may be evidenced, as by

expresse demonstration, that there is no more, no other part or member of *iustification*, but onely forgiveness of sins: that the nature and substance of it is fully comprehended in this. What can be more pregnant then that *Rom. 4. 6, 7. &c.* *Even as David also describeth the blessednesse of the man, unto whom God imputeth righteousness without works: saying, Blessed are they whose iniquities are forgiven, and whose finnes are covered: Blessed is the man, to whom the Lord will not impute sinne.* If there were any thing more belonging to this *righteousnesse* which is by *imputation*, then only the forgiveness of iniquity, or the covering of sin, would the Holy Ghost wholly have omitted it and left it out, when he intended a *description*, or *declaration* of it? Especially would he have omitted, that which is the maine and principall and formall part of it, as the *righteousnesse of Christ* imputed is pretended to be? If a man should prefix such a Title as this before a Book, or over the head of a Mappe, *A description of the world, &c.* and never so much in all his Book or Mappe, as once mention *Europe* or *Asia*, the chiefe parts of the world, but onely some obscure and lesser Countries, would it not argue, that either he wanted wit himselfe, or else hoped that his Readers would want it altogether? Or if a Limner should be set on worke to draw a mans picture or portraicture, and should only draw the trunk of his body, without a face or head upon it, were this the portraicture or description of a man? No more would *Paul* (or rather the *Holy Ghost*) have called the forgiveness of finnes, a *description* or *declaration* of the *righteousnesse* which is *imputed* by *Faith*, if it had bin only a part, and that the lesser and lesse materiall part of it.

SECT. 7.

It is true, sometimes in Scripture, by a *Synechdoche*, a part is put for the whole: as the persons of men and

and women, consistting of bodies and soules, are called soules, *Act. 7. 14.* and elsewhere : But 1. this is never done in descriptions or declarations of things : as when the *Holy Ghost* describes the creation of man, expresse mention is made, both of the materiall part, the dust of the earth. and likewise of the formall, *Gods breasting in his face the breath of life.* Neither in reason is that to be called the description of a thing, which conceales and silenceth that which is best and the most beauti full part of it, and onely mentioneth somewhat of inferiour consideration in it. Secondly, when such a figure is used, a part put for the whole, it is seldome or never, that the worser and more ignoble part is mentioned, but still the formall and better part, as bodies are no where put for the persons of men, but onely Soules : Except (happily) in two cases: 1. when the whole comes under consideration and is spoken of, by reason of the inferiour part, as sometimes the body of *Christ*, or flesh of *Christ*, is put for *Christ* himselfe as man, and for the whole humane nature of *Christ*, namely when that which is spoken of him, hath its relation to him, in respect of his body or flesh. Or else 2. when the *Holy Ghost* would represent the weaknesse and contemptiblenesse of the condition of the whole, then (sometimes) he calls the whole by the name of that which is the weakest part of it, and the ground or cause of the vanitie and weaknesse of the whole. As when it is said, that *All flesh is grasse*, &c. by *flesh*, meaning Men, in respect of their weak and vanishing condition in this world. Neither of which cases can be pretended in that description of *Iustification.* Thirdly (and lastly) when this Figure Synchdoche is used in any of these or the like cases, a part being put for the whole, it is when things are plaine and evident, so that by the part which is named and expressed, that may readily be understood which

which is implied, as easie to be made out, either by other places of Scripture, or by common sence, as in the instances given. *All flesh is grasse*: by *flesh* here, no man can understand any thing else, but men cloathed with flesh. So *Acts 7.* where *Jacob* is said to come down into *Egypt* with threescore and fifteen soules: no man can think that these soules came with him without their bodies. But now it is farre otherwise in this description of *iustification* commended unto us by *Paul*. That by forgiveness of sins, should be meant, both forgiveness of a mans own sins, and *imputation* of *Christ's righteousness*, if it should be true, yet is it no wayes necessary: neither is it any waies apparent, that these are parts of the same whole, of one and the same *iustification*: neither is there any thing expressly delivered in any part of the Scripture to establish it. Therefore it is no wayes probable (even in these respects, that when *Paul* placeth a mans *righteousness* before *God* in the forgiveness of his sinnes, that he should doe it by the figure *Synecdoche*, onely mentioning one part, and implying another.

SECT. 8.

Againe, 2. if forgiveness of sins be but a part, and the worser halfe of our *iustification*, then when the Scripture saith, *We are iustified by his blood* (as *Rom 5. 9.*) the interpretation must be: we are justified by halfe through his blood, but the better of our *iustification* must come another way. For by his blood or death, we cannot have his active *righteousness* imputed to us. So where it is said againe (vers. 16.) that the *guilt* (viz. of *righteousness* by *Christ*) is of many offences unto *iustification*: if the *guilt* of many offences, i. the forgiveness of a mans sins, will not amount to a *iustification*, without the *imputation* of a legall *righteousness* joyned with it, we must give a checke to *Pauls* pen, as the High Priests did unto *Pilate*, *Joh. 16. 21.* Write not, the King of the Jewes: but that he said, *I am the*

the King of the Jewes: So must we say unto *Paul*, doe not write, that *the guilt is of many offences unto Iustification*: but, *the guilt is of many offences, and of many acts of righteousness too imputed, to Iustification*. *Pauls* pen had made more hast then good speed (as we say) to come at *Iustification* before its time. And thus we must draw blood instead of milke out of many other Scriptures besides these, to nourish that opinion of the *imputation* of a *formall righteousness* for *Iustification*, if you meane to keep it alive: for *the sincere milk of the word* will not nourish it.

Thirdly, that forgiveness of sinnes is a mans entire and compleat *Iustification*, and that there is no such further piece or part of it, as is pretended concerning the imputation of *Christs righteousness*, will appeare from hence, because that end, for which this imputed *righteousnesse* of *Christ* is thus brought into the business of *iustification*, viz. to be the right or title of the *iustified* to their heavenly inheritance, is otherwise supplied by the wisdom and counsell of *God*, and that in a way more Euangelicall, and of more sweetness and deernesse to the children of *God*, viz. by the grace of *adoption*, or Son-ship (as we shall further shew (*God* willing) in the reason following.

Fourthly, if men will have the *active righteousness* of *Christ* imputed unto them for one part of their *iustification* by it selfe, and the *passive obedience* or *death* of *Christ*, for another part, by it selfe, and so separate and divide the benefit of his *active obedience* from that which we have by his *passive*, in *Iustification*: this is a method or course to destroy and lose both the benefit of the one and of the other. For if men substract the *righteousnesse* of his *life*, upon a conceit, that that will doe them service alone (which it will not doe, as we shall see afterwards) then must they want it in his *death*, or in his *blood*, and so that will be

SECT. 9.

R

ineffectu-

In the cleansing
of the Leper, the
blood of the
flaine Sparrow
was to be joyn-
ed and mixed
with pure water
in an earthen
vessell, and the
person cleansed,
to be sprinkled
with both. Lev.
14. 4, 5, 6.

ineffectuall too. If it had bin possible, under the Law, for a man to have separated those qualifications which God required in the Beast for sacrifice, as *viz.* the Sex, the soundnesse, spotlesnesse, &c. from the Beast it selfe, neither would these qualifications, separated from the sacrifice, have bin of any use to the man; neither would the Beast without these, have made a sacrifice of acceptation. So neither will the active obedience of Christ profit men, if they separate it from the passive Joh. 12. 24. neither will the passive it selfe be found it selfe, that is, an attonement or expiation for sinne according to the will and purpose of God, except we bring in the active to it. For as it is most true which the Apostle affirms, Heb. 9. 22. *Without shedding of blood there is no remission of sinnes:* so is it as true, that *without shedding of righteous blood, there is no remission neither.* And howsoever the personall union of the humane nature with the Godhead in the person of Christ, was the great qualification requisite in his person to make the sacrifice of himselfe compleatly satisfactory for the sinne of the world: yet was it (as God willing, we shall hereafter demonstrate more at large) but a remote qualification in this respect, there being a necessity (not onely in respect of the decree and purpose of God, but of other ends and conveniences also) that this qualification we now speake of, the *fulfilling of the Law*, should intervene and come between that union and his sacrifice. In the meantime, whilst I would not have the *active obedience* of Christ separated from the *passive*, nor againe the *passive* from the *active*, in respect of this common and joynt effect of forgiveness of sins or *justification*, arising from a concurrence of them both, yet would I not have Christ in his mystery tumbled up together on a heap: for this would be to deface the beauty and excellencie of that wisdom which

I which shines forth gloriously in the face thereof. would have every thing that *Christ* was, and every thing that *Christ* did, and every thing that *Christ* suffered to be distinguished, not only in themselves, but also in their proper and immediate effects, respectively arising and flowing from them severally. A pluralitie of causes may meet together in one and the same effect, and yet the diversitie and difference of their severall operations and influences contributing towards the raising and producing of such an effect, may easily be distinguished and apprehended. The goodnesse of the soyle, the labour of the Oxe, the Plough, the seed that is sowne; the Husbandmans paines in ploughing, in sowing, his skill in both; the raine given from heaven to water that which is sowne: all these and such like, meet together in one joynt and common effect at the time of Harvest, viz. the Husbandmans benefit or increase. Yet is there scarce any man so much a stranger to the method and principles of Husbandry, but can assigne to every one of these causes, their proper and speciall effect, though all meeting together in that great and common effect we speake of: the soyle is for one purpose, the Oxe for another, the Plough for a third, &c. So is it true, that all that *Christ* was, and all that he did, and all that he suffered, meet together in that great and common effect, the *salvation of them that beleeve*: yea, many of them meet by the way, in the justification of such, before they come to their journeyes end: yet to justifie the wonderfull and deep wisdom of *God*, as we ought to doe, in bringing about this great work of the salvation of the world, we must enquire after and find out peculiar and distinct reasons and ends, for all that variety of things which is to be found in or about *Christ*, as why he should be *God*, and why he should be *Man*, what both

the one and the other of these peculiarly contributes towards the *salvation* of men, why he should be born, why born of a Virgin, why he should grow up and live till he came to the perfect stature and age of a man, why he should be *circumcised*, why *fulfill* the *Law*, why preach the *Gospel* before his *death*, why at last he should suffer *death*; why *die* upon the *Crosse*; why hee should be *buried*; why hee should *rise* againe, &c. with many more particulars of like nature that might be mentioned: all which have their speciall and peculiar working towards the great worke of *salvation* (as in a benigne constellation every Starre gives out his peculiar influence by himselfe.) As all Rivers fall into the Sea and meet there in one, though the course of their waters lie from all parts under Heaven, from the East and from the West, from North and South: So whatever *Christ* was, and whatever he did, spake, and suffered, though they are things much differing in themselves, and in their immediate and proper effects, yet they all meet and center in that common and glorious effect, the *salvation* of those that *believe*. And for men not to distinguish these in due manner, as well in their effects and purposes, as in their natures, is not only to confound themselves, but (which is worse) to confound that most exquisite and admirably-beautifull frame of the *Gospel*, and (as it were) of a defended City, to make a ruinous heap. From the guilt of which confusion-making in the *Gospel*, how impossible it is fairly to acquit such an *imputation* of *Christs* *righteousnesse* as hitherto we have opposed, will further appear: in the reasons ensuing.

SECT. V. Fiftly (and lastly) if *remission* of *sinnes* be but a part of *justification*, and the *imputation* of *Christs* *righteousnesse* must be added as another part of it, to make it perfect and compleat: then must the formall cause of

of one and the same effect, be double (the absurdity which *Calvin*, as we heard, truly charged upon the *Trent* Councillors, and *Bellarmino* as falsely recharged upon him) yea (that which makes the absurditie swell yet higher) one and the same formality, or formall part of a thing (which is ever most simple and indivissible) shall be compacted and compounded of two things, not only of a differing, but of a diverse, yea and of an opposite importance and consideration, (as the sequell of the businesse rightly interpreted, will make manifest.) For where there is a perfect and compleat *righteousnesse imputed* (as the *righteousnesse of Christ* is, and must be apprehended) there is no place for *remission of sinnes*.

R₃

Cap.



CAP. XII.

A fourth reason against the pretended Imputation; it frustrates the grace of Adoption.

MY fourth ground against the supposed *imputation of Christs righteousness*, I dispose in this Syllogisme.

SECT. I.

That which dissolves and takes away the necessity and use of that sweet and Evangellicall grace of Adoption, cannot ὀρθοδοσιῶν πρὸς τὴν ἀκρίβειαν τοῦ εὐαγγελίου, hold a straight course with the truth of the Gospell.

But this imputation of Christs righteousness (in the sense controverted) dissolves and takes away the necessity, &c. of Adoption. Ergo.

The proposition (I conceive) will be yeilded *sine sanguine et sudore*, otherwise the sword of the Spirit, the word of God, would soone command it. The Scriptures speake much of the grace of *Adoption*, or *Sonship*, of *believers* being made the Children and Sonnes of God. *That we might receive the Adoption of Sons.* Gal. 4. 5. *And because yee are Sonnes,* ver. 6. *Wherefore thou art no more a Servant, but a Sonne &c.* ver. 7. To passe by other places without number: Joh. 1. 12. *But as many as received him, to them hee*
gave

gave power, or prerogative (*ἐξουσίαν*) to be made [or to become] the *Sonnes of God*. Doubtlesse this grace, or prerogative of *Adoption* and *Sonne-ship*, is not given unto men by *God* in vaine, not for the sweet sound only that the letter or name of *Adoption* makes in the eares: it hath relation to some further matter of moment and consequence depending thereon. It is given as an immediate capacitie, or qualification to those that *beleeve*, to make them capable of their everlasting inheritance: their *Son-ship* is the proper and next ground of that investiture unto them. The Scriptures are in nothing more expresse then this. *If we be Children, then also heires, even heires of God, and heires annexed with Christ.* Rom. 8. 17. So againe: *Wherefore thou art no more a Servant but a Son & if a Son, then an heire of God through Christ.* Gal. 4, 7. As if he should say, we are therefore made *Sonnes*, or adopted to be *Sonnes*, that so by right of this *Son-ship* we might be heires of *God*, and by the right of this *Heyr-ship* come to inherit that immortall, undefiled inheritance, which fadeth not away, with *Iesum Christ* himselfe. The reason or strength of that inference, or consequence, *If Sonnes then Heires*, seems to stand in this: because though amongst men all that are *Sons*, are not *Heires*, if we speake of *Sonnes* by nature, but only he that is the first borne: yet *Son-ship* by *Adoption* (I conceive) hath alwaies respect to an inheritance, a man never adopteth a child, but with an intent or purpose to make him his heire. So that though in the case of *Son-ship* by nature, it will not follow, *If Sons then heires*, yet in the case of *Adoption*, it will. And this (we know) is the case and condition of *Belevers*: they are *Sons of God*, not by nature, but by *Adoption*. Vnlesse (perhaps) we will rather conceive the reason of the inference to lye in this: that the *Apostle* argueth and concludeth

eth upon the supposition of this truth, that the Kingdome of Heaven, or that inheritance which God hath provided for his Saints, is of another nature, and hath a preeminence and perfection above any earthly inheritance, as in a thousand other respects, so particularly in this, that it may be enjoyed, possessed and inherited by all the Children of God, though in number never so many, upon such terms, that every one may enjoy, and possesse the whole, and no mans portion or possession here suffers any losse or diminution at all, though all his Brethren enjoy the same Portion and possession with him. And in this respect (haply, with some others) it may be called *ἡ κληρονομία τῶν ἁγίων ἐν τῷ φωτί*, the inheritance of the Saints IN LIGHT. *Colos. I. 12.* The light of the Sun (we know) is of that nature and property, that it is enjoyed by the whole world, and by all the Inhabitants of the Earth, *divisim & conjunctim* (as we say) upon such termes, that no mans comfort or benefit by it is at all impaired or diminished, because there are so many thousand thousands in the world, that are partakers of the same benefit and comfort with them. But every mans enjoyment and possession hereof is as full and entire to him, as if the Sun shined to him alone, and there were no other to divide the comfort with him. Doubtlesse if this propertie were to be found in any mans Earthly estate or inheritance, that it would goe as far, and hold out as good measure amongst many, as among few, or as given but to one: though a man had never so many Children, yet this consequence would hold good, *if Sons, then heires*, he would bestow his whole estate aswell upon his last-borne, as his first. But because there is a defect or imperfection this way in earthly inheritances, therefore it followes not with men, *if Sonnes then heires*: but with God it doth, because such imperfection

fection hath no place, in his heavenly inheritance. But howsoever, whether the strength of the Apostles inference in these places, rests either in this, or in the former consideration, or in any other: evident it is that the grace or gift of Adoption is given by God unto believers for an Evangelicall capacitie, right, or title to the Kingdome of Heaven. And therefore whatsoever opinion or notion riseth up, to magnifie it selfe against it, by dissolving and frustrating the use, end, and intention of it, is certainly Anti-evangelicall, and not to be received, though an Angell from Heaven, should bring it. This for the major Proposition in the syllogisme, rather by way of explication, then confirmation: for being rightly understood, it cannot lightly be denied.

The Assumption followeth: *But such an imputation of the righteousness of Christ as is contended for, dissolves the end, and use of Adoption.*

SECT. 2.

This is evident from the expresse declaration or interpretation which themselves make of their imputation, who are the abettors and maintainers of it. For wherefore is this imputation of *Christs righteousness* introduced into the businesse of *Justification*? The introducers generally make but one mouth amongst them, and say, that the *righteousness of Christ* must be imputed unto us, that so we may have a right and title to life, or to Heaven, according to the tenor of the Covenant: *Hoc fac, et vive*: do this and live. For by remission of sinnes (say they, and truly) a man is only delivered from death and condemnation, due unto sinne: but there accrues or growes no right or title to the Kingdome of Heaven from remission of sinnes unto any man. And so apprehend-

prehending nothing else within reach in or about a *believer*, meet or fit to make a plea or title of thereunto, they have compelled the *righteousnesse* of *Christ* to take this honour and office upon it, in a way of *imputation*. Neither indeed is it easy to conjecture or conceive, what other service this *righteousnesse* of *Christ* imputed should doe in *justification*, or for what other end or purpose it should be introduced upon such termes, and in such a way, then to qualifie men with a capacity for Heaven. Now then this being the direct and proper end, use, office, purpose and intent of *Adoption*, to invest a *believer* with a capacity for Heaven (as hath been demonstrated from the Scriptures) it evidently followes, that whosoever shall offer or attempt to set any thing else upon this Throne, seekes to dissolve and make frustrate the counsell and purpose of *God* concerning the grace of *Adoption*, in t. s behalfe. To bring in any other right or title to salvation besides that *Adoption* of *Sonnes* which we have in *Christ*, is to depreesse or put downe the wisdom of *God*, and to exalt another instead of it.

If it be heere objected and said, that both may stand together, imputation of a perfect *righteousnesse* from *Christ*, and *Adoption* both: why may they not together make a twofold coard, a stronger and more effectuell title, then either alone?

To this I answer, No: they will not twist, or winde or worke together: not so much because of the diversitie and contrariety of their natures, as the clay and yron would not worke and mix together in *Nebuchadnezzars* image (though this might be a sufficient consideration, I conceive, to build a negative answer upon, Legalls and Euangellicalls will not joyne or combine to make a title to Heaven) but

but chiefly because either of them, as well the one as the other, is a compleate and intire title within it selfe. Perfect *righteousnesse*, is a perfect and compleate title alone: so is *Adoption* or *Son-ship*, as perfect and compleate a title alone, as it: As to be the first borne, or heire to an earthly inheritance, gives as direct and full a right or title to the enjoyment of it, as the lawfulllest purchase can do. Now it is certaine, that *God* never ordeynes a plurality of meanes for one and the same end or purpose, when one meanes is entire and every waies sufficient for it, neither in the world naturall, nor in the world Spirituall (as the Gospell may be called.) *ἡ οὐκ ἑστὶν ἐν τοῖς τοῖς ἰ.* *Nature makes one for one*, was the old axiome in Metaphysiques. But especially in the Gospell, you shall finde it generally so, that *God* allows and scales still but one means, for one purpose (I meane but one adæquate meanes in one kind, or in the same relation to the effect) and accordingly upon the bringing in or position of a second meanes for the same end or purpose, complaines presently of the abrogatcing or making voyd the other. You shall observe many such passages and reasonings in the Gospell, as these. *If they which are of the Law be heires, Faith is made voyd, and the promise made of none effect.* Rom. 4. 14. So againe, *If the inheritance be of the Law, it is no more by promise.* Gal. 3. 18. & ver. 21. *If there had bin a Law, that could have given life, surely righteousnesse should have bin by the Law.* Surely, *veritas*: verily, certainly *God* would not have gone further then this *Law*, in procuring life unto any, if there had bin but a possibilitie in the *Law* to have done it.

But I desire to insist a little upon that place, Gal. 2. 21 and upon occasion of the passage, to reason the point a little further. *I do not* (saith *Paul*) *abrogate the*

SECT. 4.

grace of God: for if righteousness be by the Law, surely Christ hath died in vaine: A man with his first thoughts, may thinke the inference somewhat strange, and that *Paul* should be too weake and contemptible in his premises, to be so sore and strong in his Conclusion. For thus a man might counter-argue with him. How doth it necessarily follow, that if *righteousnesse* or *justification* were by the *Law*, that *Christ*'s death must presently be in vaine? What if there were more meanes of *justification*, then one, more doers open into life, then one, one by *Christ*, another by the *Law*? were there any harme in this? it may be some would enter in at one dore, and some at another, as we doe into our Churches: and so neither would be in vaine. But to this I answer, true, if it were with *God* and his counsailes and waies, as it is with men, such a conclusion would follow such premises but weakly and faintly: but it being with *God* and in his waies as it is, it followes roundly, and faulter not at all. It is with the poore and weake creature called man, in comparison of the Great and Glorious *God* in this point, as it is with many poore people in the Citie, that live upon the labour of their hands, and work to great shops, and rich Shopkeepers, in respect of their great Masters, to whom they work. It is a common complaint, that they worke for little, and are content to do it, fearing least otherwise they might starve: they do much work for a little profit: but their rich Masters will giue to some purpose, or else they will not, or care not to trade. So in the case we now speake of, men being a feeble and impotent generation, and not able to doe, what, and as they would, count it their wisdom to do the best they may: and therefore are content (many times) to raise great summes of means for bringing of smaller things to passe, it may

may be in a double or triple proportion above the level of their ends, because they are still jealous and doubtfull about the successe of the meanes they use: there are many difficulties and miscarriages incident to the managing of their designs which they cannot foresee, and therefore when their ends are matters of any great moment and consequence, or much desired, they heape on meanes upon meanes, and are scarce ever secure, or thinke they have done enough. Neither is it any disparagement unto them in the world amongst men like themselves, though halfe of their meanes be lost in the issue, or be found unprofitable and redundant because men use to beare one with another in such cases, it being one mans case as well as anothers from time to time. Yea the Scripture it selfe seemes to encourage men in the use of varietie of meanes, in regard of the uncertainty of the successe. *In the morning sow thy seed, and in the evening withhold not thy hand: for thou knowest not whether shall prosper, either this or that. Ecclesiast. 11. 6.* Suppose a single dore through Gods Providence might be enough and enough to keepe off the thiefe from the rich mans baggs, yet he makes a double dore, and dore upon dore for that purpose: in this case it is no pregnant consequence to reason thus: if the single dore were sufficient to secure the treasure from thieues, the double dore, and all the rest of the dores were in vaine. Because though there be no use of these in keeping out the thiefe (who perhaps never thought of making any attempt upon the treasure) yet are they of use to qualifie the feares of the rich owner, and to make him possesse his treasure in more peace. But now with *God*, we know it is otherwise: he never raiseth double meanes for the same end, but alwaies makes *in words* (as was said) one meanes for one end: both because hee

knowes, how to attaine his end as infalliably by single meanes as by double: and besides, because he will have none of his meanes or ordinances laughed to scorne, or disparaged in the least measure, or to be despised or neglected by man. He will not have any two ordinances of his of the same occupation, because he will have no contention or emulation betweene them. Consider that passage, *Gal. 3.21 Is the Law then against the promises (saith Paul?) God forbid.* No: but how doth he prove it is not? By this argument, because the *Law* cannot give life. *For (saith he) had there been a Law, that could have given life, righteousness should have been by the Law:* cleerely implying, that if the *Law* could have given life, which is the proper office and calling (as it were) of the promise to doe, then indeed it had bin against it, and an enemy to it, and would have taken it's worke (which is it's glorie) out of it's hand. But now since it serves quite for another purpose, the *Law* and the *Promise* agree well enough together, and doe not enter-meddle one with anothers worke. So you see the ground and bottome of the Apostles reasoning in the forenamed place: *If righteousness be by the Law, then Christ hath died in vaine.* He suppoth, and calls that an abrogating and makeing voyd any the counsailes or ordinances of *God*, when another thing is set up with them, to bring the same end to passe, or to serve in the same place and office, whereunto they are appointed. And doubtlesse by authority and warrant of the same ground, we may set this paralell proposition at the right hand of that of *Paul*: *If our right and title to Heaven be by imputation of Christ's righteousness, then doth God give the grace of ADOPTION in vaine.* And this for our fourth argument against that Imputation.



CAP. XIII.

Conteyning the fift and sixt
grounds against rhe said imputation,
viz. the taking away the necessity, 1^o,
of Repentance: and 2^o, of
Christs death.

GOD (saith Paul. 1 Cor. 14. 33.) *is not the Author of confusion, but of peace.* There is no plant of his planting, that hurts or injur's any other plant which himselfe also hath planted: much lesse that plucks it up by the rootes. Now first, it is certaine that *Repentance* is an Evangelicall plant of his planting, and of absolute necessity unto salvation. *Except yee repent (saith our Saviour Luk 13. 3.) yee shall all likewise perish, &c.* Secondly, it wants little (if any thing) of the like certainty, because of the evidence of truth in it, that such an imputation of the *righteousnesse of Christ*, as is pretended and pleaded for by some, wholly dissolves and cuts off the necessity of *Repentance*. For he that hath a perfect and complete *righteousnesse* of the *Law* imputed unto him, upon such termes, that it shall be as much his, being imputed, as if he had personally wrought and fulfilled it himselfe, what colour or pretence can there be, why or how, he should stand in need of any repentance? *The righteous (saith Christ) need no repentance.* If *Adam* had kept the *Law*, he had needed no repentance

SECT. I.

tance more then *Christ* himselfe needed : and those that were in *Christ* and kept the *Law* in him, as exactly and perfectly as he did, what need of *Repentance* have they, or can they have, more then he? For if the exact and perfect obedience of *Christ* be the true ground and reason why *Christ* himselfe needed no *Repentance* : and this obedience of his, in all the exactnesse and perfection of it, be as truly theirs by imputation, as it was his, or as it could have been theirs by personall performance : impossible it is, but if it were a sufficient ground of a non-necessitie of *Repentance* in the one, it must be the same in the other also. He that is as *righteous* as *Christ* is (which those must needs be that are *righteous* with his *righteousnesse*) needs no more *repentance* then *Christ* himselfe needeth. I see not what in a way of sober reason, can be opposed against this argument. That was a desperate Answer, which a zealous defender of that *Faith* made to save the life of his opinion being assaulted by this argument (but it was right-down dealing howsoever, and faithfulness to his principles, in their great distresse) that *Believers* being perfectly *righteous* in *Christ*, have indeed no need of *Repentance*.

SECT. 2.

If it be objected, and said, that notwithstanding the imputation of a perfect *righteousnesse* from *Christ*, yet *believers* have their personall sins and failings, which *Christ* had not : and in respect of these, they need not daily and continuall *Repentance*. To this I answer : True, *Believers* indeed stand in need of daily *Repentance*, in respect of their personall sinnes and failings, which are daily : but they that have an entire, and perfect-Law-righteousnesse imputed to them, have no such need in any respect. Therefore *Believers* are not the men, that have any such *righteousnesse* imputed to them. Certainly they that have the

the perfect fulfilling and observation of the *Law* imputed unto them by *God*, cannot stand guiltie before *God* of any sinne or breach of this *Law*: because in the *imputation* of a perfect *righteousnesse*, there is an universall *non-imputation* of sinne apparantly included. Besides, it *God* doth *impute* a perfect *Law-righteousnesse* to men, it must be supposed that the rights and privileges belonging to such *righteousnesse* doe accompanie it, in the *imputation*: so that the person to whom such *imputation* is made, stands really invested and possessed of them. Otherwise *God* should *impute* the shells without the kernell, and give empty titles without the substance of honour: Now one maine privilege of a perfect *Law-righteousnesse* is, to invest with a full and entire right unto life, out of its owne intrinsecall and inherent dignity and worth: which is a privilege wholly inconsistent with the least touch or tincture of sinne in the person that stands possessed of it. Therefore where such a privilege or right is, there can be no occasion or necessity of *Repentance*, because *Repentance* presupposeth sinne.

If it be yet said further, that the *imputation* of *Faith* for *righteousnesse*, will be asmuch shaken by this Objection, as the *imputation* of *Christs righteousness* for *righteousnesse*, because if *Faith* be *imputed* for, or in stead of the *righteousnesse* of the *Law*, it must bring likewise and derive all the privileges of such a *righteousnesse* upon the person, to whom such *imputation* is made. Therefore that privelege also, which excludes the necessity of *Repentance*.

To this I answer, by denying the consequence of that which is brought to *justify* the Excepcion. When the Scriptures say that *Faith* is *imputed*, for, or in stead of the *righteousnesse* of the *Law*, the intent and meaning is not; as if *God* either *imputed*, or ac-

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cepted

SECT. 3.

cepted or accounted *Faith*, for the selfe same thing which the *righteousnesse* of the *Law* is intrinsically and formally, or as if *God* in this *imputation* either gave or accounted unto *Faith*: any power or privilege to *justify*, out of any inherent or internal dignity or worth in it, (which is the intrinsecall and formal property of a *Law-righteousnesse*) but the meaning only is, that *God* upon a mans *Faith*, will as fully *justify* him, that is, acquit him from death and condemnation, as if he had perfectly fulfilled the *Law*. He that beleeveth may be as fully and perfectly *justified*, as he that fulfilleth the *Law*, and yet not be *justified* in the same manner, or upon the same termes. He that fulfilleth the *Law*, and thereby is *justified*, is *justified* out of the inherent & internal dignity of that which *justifieth* him: but he that is *justified* by *Faith*, is not *justified* by the inherent dignity, or merit of that which *justifieth* him, but by the free and gracious acceptation of it by *God*, for that which is *justifying* in it own nature, & by vertue of its inherent worth & dignity. So that although *Faith* be *imputed* to a man, for, or instead of the *righteousnesse* of the *Law*, and he by such *imputation* of his *Faith*, be *justified*: yet it doth not follow, that therefore he is *justified* upon the same termes every way, as he should have been, had he been *justified* by the *imputation* of the *righteousnesse* it selfe of the *Law*. Wherefore the *imputation* of *Faith* for *righteousnesse*, may well stand with personall sinnes in him, to whom this *imputation* is made, in respect of which sinnes he remains continually obliged to *Repentance*: but the *imputation* of a perfect legall *righteousnesse*, for *righteousnesse*, makes a man perfectly and legally *righteous*, in the letter and formalitie of it. And this is that kinde of *righteousnesse*, which absolutely excludes all consistencie of sinne in the same person with it: and consequently

frequently leaves no place for *Repentance*. This for the fifth ground or reason against the *imputation* of the *righteousness* of *Christ* in *justification* (*sensu literali.*)

SECT. 4.

A Sixth ground against the same *imputation* of the *active obedience* of *Christ*, is: it takes away the necessity of his *death*. If men be as *righteous* as *Christ* himselfe was in his *life*, there were no more necessity of his *death* for them, then there was either of his own *death*, or of the *death* of any other, for himselfe. If we were perfectly *just* or *righteous* in him, or with him, in his *life*, then the *just* should not have died for the unjust (as the Scriptures speak) for whose salvation there was a necessity he should die: but he should have died for the *just*, for whom there was no necessity why he should die. This Reason the Apostle expressly delivers. *Gal. 2. 21. If righteousness be by the Law, then Christ died in vaine.* I desire the impartial Reader to observe narrowly the force of this inference made by the *Holy Ghost*: *If righteousness* (or, *justification*) *be by the Law, then Christ died in vaine.* Men cannot here betake themselves to their wonted Sanctuary and Refuge, to say that by the *Law*, is to be understood the works of the *Law*, as performed by a mans selfe in person: Nay their own interpretation here will betray their opinion into the hand of this Reason, that fights against it. For by the word *Law*, in this place, understand the works of the *Law*, as performed by *Christ*, the consequence will rise up rather with the greater strength and power against them. *If righteousness were by the works of the Law*, as performed by *Christ*, that is, if the *imputation* of them were our compleat & absolute *righteousness*, the *death* of *Christ* for us had bin apparently in vaine, because the *righteousnes* of his *life* *imputed*, had bin sufficient, & every waies a compleat *righteousnes* for us.

Neither can it be here said, that there was a necessity

SECT. 5

licy that *Christ* should die, that so the *righteousnesse* of his *life* might be *imputed* to us. For certainly this *righteousnesse* of his *life* was as capable of such an *imputation*, before and without his *death*, as after, or with it. For what defect or impediment can be conceived, that should hinder it? *Adams* sin (according to the principles of that opinion against which we argue) was capable of *imputation*, as soone as it was committed: and why should the *righteousnesse* of *Christ* require any further qualification or recommendation to put it off upon the like terms, but only the working and performance of it?

If it be yet said: but the persons of men had not bin capable of this *imputation*, without the *death* of *Christ*: therefore there was a necessity of this *death* of his, in this respect. To this I Answer: True indeed, the persons of men, are not capable of this *imputation*, without the *death* of *Christ*: but neither are they made the more capable by it. But if this *righteousnesse* of *Christ* we speake of, were in it selfe *imputable* (in the sense contended for) why should not the persons of men, be capable of the *imputation* thereof in the midst of their sins, as well as *Christ* was capable of the *imputation* of their sins, in the midst of his *righteousnesse*? Especially considering, that (as it appeares from *Rom. 5. 14.*) the *grace and gift* of God which is by *Iesus Christ*, saveth by a stronger and higher hand, then sin condemneth.

Cap.



C A P. XIV.

Opening a Seventh ground a-
gainst the pre-refuted *Imputation*, viz.
the taking away of forgiveness
of Sinnes.

THat opinion which makes and constitutes men perfectly and compleatly *righteous* (with a legall *righteousnesse*) as *righteous* as *Christ* himselfe (though it be but *quoad veritatem, non quoad modum* (as some of that way think to distinguish themselves safe, yet it comes to the same in this respect) leaves no place for forgiveness, or remission of sinnes, in persons so made *righteous*: it evacuates that high and soveraigne power of *God* (at least in the use and exercise of it towards those that *believe*) whereby he forgiveth sinne. *God* (we know) forgave *Christ* no sinne: why? because he was perfectly *righteous*, and in him was no sinne (as *Iohn* speaketh, 1 *Iohn* 5.3.) Therefore if men be *righteous* with the same *righteousnesse*, wherewith *Christ* was *righteous*, as compleatly *righteous* as he, they have no more sin to be pardoned, then he had.

If it be said that *God* first gives remission of sinnes unto men, and then imputes his perfect *righteousnesse* unto them. To this exception, answere hath bin made al ready, Cap. 5. Sect 2. To that which is there delivered, I adde: that *Christ* hath taught us to pray for forgiveness of sinnes, even after this imputation of

SECT. I.

righteousnesse (if any such thing were) except we will say, that he fram'd that patterne of Prayer (usually called the *Lords Prayer*) onely for the use of *infidels* and *unbelievers*. Now to aske *forgivenesse* of *sinnes* of God, and yet to conceit our selves as *righteous* as *Christ* was, is rather to mock then to worship him, whom we pray unto.

SECT. 2.

If it be here objected (as the like objection was made against the fifth ground, in the former Chapter) that this inconvenience fits as close, to the *Imputation* of *Faith* for *righteousnesse*, as to the *Imputation* of the *righteousnesse* of *Christ* for that purpose. For if *faith* be *imputed* for, or instead of the *righteousnesse* of the Law, must it not derive a *righteousnesse* upon the person to whom such *imputation* is made, as perfect and complete, as the *righteousnesse* of the Law it selfe, and consequently, as the *righteousnesse* of *Christ* himselfe? How then doth that opinion leave any other place for *remission* of *sinnes* in those that *believe*, then that which standeth for the *Imputation* of the *righteousnesse* of *Christ*? Are they not both under the same condemnation this way?

Not to repeat what was so lately delivered in full for satisfaction and Answer to this Objection: I yet further adde (*ex abundanti*) that when *Faith* is said to be *imputed* for *righteousnesse* in *justification*, instead of the *righteousnesse* of the Law, it is evidently implied, that it is not the *righteousnesse* of the Law it selfe that is *imputed* for *righteousnesse*, but another thing, *Faith* by name, instead of it. Now any other *righteousnesse*, or any other thing *imputed* for *righteousnesse*, besides the *righteousnesse* of the Law, will apparently beare a consistencie of sinne with it, and so leave a place for *forgivenesse* of sins: but the *righteousnesse* of the Law excluding the former, cannot give entertainment to the latter. When a perfect *san-*
ctification

Justification is imputed to a Man for his justification, that Man can be no more reputed or thought to have sinne in him, then to be obnoxious to death and condemnation, which is most opposite to justification. But when that which either is no sanctification, or at most but an imperfect sanctification, is imputed for righteousness in a mans justification, there may be as full a justification, as perfect a deliverance from death and condemnation, as in the former case, and yet place left in the person so justified, for an inherencie of sin: and consequently, for the forgivenesse of it.



CAP. XV.

Enforcing an Eight Reason against the *Imputation* questioned, viz.
a manifest compliance with that dangerous error, *That God seeth no sinne in his people.*

W *Has communion hath light with darknesse (saith the Apostle) and what concord hath Christ with Belial? 2 Cor. 6. 14, 15. If this Imputation of Christ's righteousness, which we oppose, were from Christ, doubtlesse it would have no intelligence, or complianee with any opinion so opposite to him and his truth, as this, That God seeth no sinne in his people. The opinion it selfe, is an error so grosse and like the darknesse of Egypt, that it is even palpable and may be felt. Therefore we will not spend*

SECT. I.

spend time in arraighning it as guilty, which is already to generally condemned. But that the opinion, againit which the face of this discourse is set, is of the same confederacie with this, and gives the right hand of fellowship to it, nay, leades and caries men directly into it, will cleerely appeare by this Demonstration.

Whoſoever is perfectly righteous, or as righteous as Chriſt is, in him God can ſee no ſinne.

But every beleever (ſaith this opinion which we impugne) is as perfectly and compleatly righteous, as Chriſt himſelfe is : Therefore in ſuch God can ſee no ſinne.

You ſee in this Syllogiſme, how the *imputation* of *Chriſts righteouſneſſe*, in the ſenſe contended for by many, brings in that error with a high hand : and therefore is to be cut off from the Sanctuary of God. And thoſe that will hold and maintaine ſuch an imputation, and yet crie out upon, and condemne the opinion of Gods not ſeeing ſin in his Children, are (in a ſpirituall or morall ſenſe) like thoſe Idolaters of old, that cauſed their owne Children to paſſe through the fire. *Iſmael* was not the more naturall and gentyre fruite of *Hagars* wombe that bare him, then this concluſion or tenet, *that God ſeeth no ſinne in his Children*, is of that opinion, which mainteyneth men to be compleatly righteous, by the *imputation* of *Chriſts righteouſneſſe*, in the letter and formality of it. But as ſometimes it comes to paſſe, that a man falling into love with a woman that hath a great charge of Children hanging upon her, having married the mother, would willingly wrangle or beate the Children out of doores, and turne them off to begg : ſo it is often ſcene, that when men have

unad-

unadvisedly imbraced an opinion, seeming in their eye a beautifull and lovely truth, and did not at first, before they were wedded to it, apprehend and consider what rugged and harsh consequences it had attending upon it, they shift and turne and winde themselves about every way, to quit themselves of that dishonourable charge, wherewith they finde themselves by reason of their opinion, encumbred withall. But how men that will owne an *imputation* of a perfect *righteousnesse*, can with any tollerable appearance of reason, shift off from themselves the opinion of *Gods* not seeing sin, in those that are cloathed with it, is (I confesse) beyond the line of my apprehension. If *God* could see no sinne in *Christ*, because he was perfectly and compleatly *righteous*, how he should see it in any that are as compleatly and perfectly *righteous* as he, and that with the same *righteousnesse* wherewith he was *righteous*, is a riddle that cannot be made out, but by him that plougheth with a better heyfer then yet I have met with any.



CAP. XVI.

Propounding a ninth Demonstration against the pretended imputation: *viz.* the confounding of the two Covenants.

SECT. I.

IT is true, many that hold the way of imputation, are nothing ashamed, nor afraid, of this consequent, the confounding of the two testaments or covenants of God with men, that of the *works* with that of *grace*, and (*vice versa*) that of *grace*, with that of *works*. These conceive that God never made more covenants then one, with man: and that the Gospell is nothing else but a gracious aide or reliefe from God, to helpe man out with the performance of the first Covenant of works: so that that life and salvation which is said to come by *Christ*, shall in no other sense be said to come by him, but only as he fulfilled that Law of *works* for man, which men themselves were not able to fulfill: and by *imputation*, as by a deed of guile, makes over that his perfect obedience and fulfilling of the *Law*, to those that *believe*; so that they in the right of this perfect obedience, thus made theirs by imputation, shall come to inherit life and salvation, according to the strict and rigid tenor of the Covenant of works, *Doe this and live.*

But

But as far as I am able to conceive, men may as well say, there was no second *Adam*, really differing from the first, as no second Covenant differing really from the first, and that mount *Sina* in *Arabia*, is the same mountaine with mount *Sion* in *Judaea*, and that the Spirit of bondage is the same with the Spirit of Adoption, and that *Isaak* and *Ishmael* were but the same Child. If the second Covenant of *Grace*, were implicitly and tacitly conteyned in the first, then the meaning of the first Covenant, conceived in those words, *Doe this and live*, must be thus : *Doe this, either by thy selfe, or by another, (thy surety) and live.* There is no other way to reconcile them, or to reduce them into one and the same Covenant. If this were *Gods* meaning in the first Covenant, that keeping the *Law*, either by a man himselfe in person, or by another, should equally serve the turne, and a man should live by either, then 1^o, it must follow that a Mediator was promised before the fall : for this Covenant was struck with man in Innocencie. 2^o, that *Adam* either understood not his Covenant that was made with him : or else knew of a surety and redeemer before his fall ; at least as being in a readinesse for him, in case he should fall. 3, if keeping the *Law* either by a mans selfe, or by another, were (*in Gods meaning in that Covenant*) a sufficient meanes of life, then any other surety, any other Mediator, would have made the reconciliation as well as he that was *God* and man : For *God* might have created a meere man with abilities to have kept the *Law*, as fully as *Adam* or any of his posterity was bound to doe. 4 (and lastly) if the fulfilling of the *Law* by any surety whatsoever, were a sufficient meanes of life unto *Adam* and his, then was the death of *Christ* no waies necessary : because *Christ* had perfectly kept and fulfilled the *Law* before his death.

SECT. 2.

Again 2, If the first and second Covenant were in substance the same, then must the conditions or terms of agreement in both be the same. For the conditions or terms of agreement in a Covenant, are as formall and essentiall a part of a Covenant, as any other thing belonging to it. Though there be the same parties Covenanting, and the same things Covenantanted for or about: yet if there be new articles of agreement, it is really a new bargain and another Covenant. Now if the conditions or terms of agreement be the same in both those Covenants, then to DOE THIS, and To BELIEVE, Faith and works, are really the same: whereas the Scripture from place to place, makes the most irreconcilable opposition betweene them.

But it may be there are some, that are more shie of this consequence: that stick not to hold the *imputation of Christs righteousness* (in the sense opposed) and yet demurre upon an identitie of the two Covenants: they doe not conceive this to be the fruit of that wombe. Wherefore to prove, that the mother hath no wrong at all, in having this dead child layed by her side, for her owne, I thus reason. Where the parties covenanting are the same, and the things covenantanted for, the same, and the conditions or agreement the same, there the Covenants are every waies the same. But if the *righteousnesse* of the Law imputed to us, be the agreement or condition of the New Covenant, all the three, persons, things, conditions, are the same. Therefore the two Covenants, first, and second, the old and the new, are every waies the same: because as concerning the other two, the parties Covenanting, and the things covenantanted for, it is agreed on both sides, that they are the same.

SECT. 3.

If it be Objected and said: *That the righteousness* of

of the Law imputed from another, and personally wrought by a mans selfe, are two differing conditions: therefore it doth not follow, that the Covenants should be the same.

To this I Answer, that the substance of the agreement, will still be found the same notwithstanding: the works, or *righteousnesse of the Law* are the same, by whomsoever wrought: If *Adam* had fulfilled the Law, as *Christ* did, he had bin justified by the same *righteousnesse*, wherewith *Christ* himselfe was righteous.

If it be yet said: that *Imputation in the second Covenant, which was not in the first, makes a real difference in the condition.* To this I answer two things in two words: 1. *Imputation of works or of righteousness*, is not the condition of the new Covenant, but believing. If *imputation* were the condition, then the whole Covenant should lye upon God, and nothing should be required on the creatures part: for *imputation* is an act of God, not of men. 2. I answer, that if it were granted, that *the righteousness or the works of the Law imputed from Christ, were that whereby we are justified*, yet they must *justify* not as *imputed*, but as *righteousnesse or works of the Law*. Therefore *imputation* makes no difference in this respect. *Imputation* can be no part of that *righteousnesse* by which we are justified, because it is no conformity with any Law, nor with any part or branch of any Law (especially of any Law that Man was ever bound to keep.) Therefore it can be no part of that *righteousnesse* by which he is to be justified. So that the condition of both Covenants will be found every waies the same, (and consequently both Covenants every waies the same) if *justification* be maintained by the *righteousnesse of Christ imputed*.



CAP. XVII.

Wherin three Arguments more
are managed against the already-
imputed *Imputation*.

SECT. I.

THere is no kind of error, that requires, or will take more strength and plenty of truth for the conviction and demolishing of it, then that which is fortified with the pleasing appearance of a speciall confederacie with the glory of *God*, or of an intire sympathie with the honour of *Christ*. Knowing that enemy against which we conflict and wastle in this discourse, to have as much or more of that advantage, then most other opinions have, that are as legitimate as it: I conceive it necessary in that respect, to arme and imploy the more reasons and arguments in this warfare and service.

Therefore in the Tenth place, against the *Imputation* so much contended for, I oppose this Demonstration. *That for which righteousness is imputed to those that beleve, that cannot be imputed unto them for righteousness: But the righteousness of Christ is that for which righteousness is imputed to those that beleve: Therefore it self cannot be imputed for righteousness.* The Assumption (I presume) no man will deny, except those that deny the *righteousnesse of Christ*, to be the meritorious cause of that *righteousnesse* or *justification*, which is conferred upon men: an opinion to which

which no man (I know) ever said, *live*, but onely *Se-
einus* and his peeres. The Major Proposition I de-
monstrate thus :

It it be impossible, that the thing *merited*, should
be the same thing with that which is the *meri-
torious* cause of it, then it is not only untrue, but
impossible, that the *righteousnesse* of *Christ*
should be the *righteousnesse* of a *beleever*.

Sed verumprimum : Ergo et posterius.

For the consequence in the Major Proposition, it is
so evident in common apprehension, that to labour
any further illustration of it, were but to light up a
Candle to the Sun. Because the *righteousnes* of *Christ*,
and the *righteousnesse* or *iustification* of a *Beleever*,
stand in that relation we speake of, the one to the
other, as the cause to the effect : the *righteousnesse* of
Christ being the (meritorious) cause, and the *righte-
ousnesse* of a *beleever* or person justified, as the effect
merited and effected by that cause. And for the Mi-
nor, that is every whit as evident and undeniable, as
it, *viz.* that the thing *merited*, cannot be the same
with that which is the meritorious cause of it : for
so the same thing should be the meritorious cause of
it selfe : a conclusion so broad, that there is no appre-
hension so weake, but hath strength enough to dis-
claime.

Neither can it be here said, that though the *righte-
ousnes* of *Christ* cannot be *meritorious* of it selfe sim-
ply, yet being a *righteousnesse* wrought by *Christ*, it may
be the meritorious cause of its own *imputation*, and
this *imputation* may be the formall cause of the *iusti-
fication* of a *beleever*. For to this, an answer is ready :
that suppose it should merit it's owne *imputation*,
(though this be very unproper, and requires an in-
terpretation more then abounding with *charity*, to
make truth of it any waies) yet is not this *imputation*
that,

SECT. 2.

that, which men say is *imputed* for *righteousnesse* unto any man, but the *righteousnesse* it selfe of *Christ*. Therefore if the *righteousnesse* of *Christ* be the meritorious cause of that *righteousnesse* which is *imputed* to a *beleever*, and this *righteousnesse* which is *imputed* be the *righteousnesse* of *Christ*, then it is evident that the *righteousnesse* of *Christ*, must be (directly and plainly) the meritorious cause of it selfe.

SECT. 3.

Again (in the Eleventh place) to second the former argument with another like unto it. If the *righteousnesse* of *Christ* be *imputed* to a *beleever* for *righteousnesse* in his *iustification*, then the meritorious cause of his *iustification* is *imputed* unto him for *righteousnesse*: But the meritorious cause of a mans *iustification* cannot be thus *imputed* unto him: Therefore the *righteousnesse* of *Christ* cannot be thus *imputed* neither. The truth of the Major Proposition the former Argument will maintaine against any contradiction: besides, it is pregnant with an innate evidence of truth. The reason of the Minor, is this: because the meritorious cause being a kind of efficient (as is confessed on all hands) cannot be either the matter or the forme of that, whereof it is efficient. Wherefore if the *righteousnesse* of *Christ* be the meritorious-efficient cause of our *iustification*, impossible it is, that by any contriving or casting, or bringing about either by *imputation* or otherwise, it should ever be found or made either the matter or the forme of this *iustification*. For this is famously known to be an indispensable and inviolable Law amongst the foure kinds of causes, materiall, formall, finall and efficient: that the two former only doe *ingredi compositum* or *effectum*, and are *partes ve constituents*, i. are intrinsecall and essentiall parts of the effect, or thing produced: and that the two latter, *viz.* the finall and efficient, are allwaies extrinsecall, and stand without. As for example:

ple : when a Plaitterer or Painter whites a wall, the effect of his worke is the whitenesse of the wall, or the wall as made white. Now into this effect, this whitenesse of the wall, there is none of the efficient causes producing it, either any part of it, or any ingredient into it; neither the plaitterer himselfe, who is the principall efficient cause of it, nor his brush or pensill, which is the instrumentall efficient cause, nor the money or wages he receives for the doing it, which is as the meritorious efficient cause of it. None of all these, is any intrinsecall or constituting part of the effect, neither as the matter, nor as the forme thereof. The whitenesse applyed or put upon the matter or subject, *viz.* the wall, by all the three efficient causes (according to their severall operations about it) is the forme, or formall part of it: and the wall it selfe, whereunto this forme is joyned, coupled, or applyed, by the said efficient causes, is the matter or materiall part of it. So in the *justification* of a sinner, neither is *God* himselfe, who is the principall efficient of this effect of *justification*: neither is *Faith*, which is the instrumentall efficient of it (for *God* is said in Scripture to *justifie* men, by or through it, *Rom. 3. 30.* which for the most part are symptomaticall particles of the instrumentall-efficient cause) neither is the *righteousnesse* of *Christ*, which is the meritorious efficient cause of it, none of these are either matter or forme, or any constituting cause of *justification*: but only *remission of sins*, or absolution from punishment, as the forme applyed unto, or put upon the matter: and the matter or subject it selfe, whereunto this forme is applyed by all the 3 efficient causes spoken of, according to their severall and distinct manner of working, *viz.* the person of the *believer*. This Argument, to him that understands, and will seriously consider, that unchangable Law, mentioned of the 4.

Argum. 12.
SECT. 4.

kinds of causes, in relation to their effects, for matter of conviction and satisfaction in the point, is good measure, yea pressed downe and heaped up and running over. To say that the *righteousnesse* of *Christ*, is either the matter or form of *iustification*, and yet grant it to be the *meritorious* cause of *iustification*, is (in *Calvins* phrase) *aquam igni componere*, to yoke fire and water together.

Let us (in the Twelfth place) tast yet another demonstration of some affinity with the two former. If the meritorious cause of our *iustification*, be *imputed* unto us, or may be conceived *imputable* (in the sense controverted) then the effects themselves of this cause, may be imputed unto us also: and so we may be said to have merited both our own *iustification* and *salvation*: Thus we are in the midst of *Rome* instead of *Ierusalem*. For if I may be accounted or reputed to have done or wrought that *righteousnesse*, which is meritorious of my *iustification*: why may I not be conceived aswell to have merited my *iustification*? I know not the least difference at all, between *meriting*, and doing that which is *meritorious*. Nay further, if I may be conceived to have wrought that *righteousnesse* in *Christ*, whereby I am *iustified* my selfe: I may be aswell conceived to have wrought that *righteousnesse* also, by which the whole world is *iustified*. For I cannot be conceived to have wrought any other *righteousnesse* in *Christ*, then that which *Christ* himselfe wrought: and this (we know) is the very selfe same individuall *righteousnesse*, by which the world is *iustified*.

Cap.



CAP. XVIII.

Containing 3 further Reasons or demonstrations against the conclusion pre-rejected.

Let us heare the voyce of more witnesses, that are able to speake further to the point in hand.

If the *active obedience* or *righteousnesse of Christ*, be in the letter and formality of it *imputed* unto me in my *justification*, then am I reputed before God, to have wrought that *righteousnes* in *Christ* (for to have any thing *imputed* to a man in the letter of it, is to be reputed the doer of what is so *imputed* to him: these are equivalent, and but the same in signification and importance.)

But I am not reputed by God to have wrought this *righteousnesse* in *Christ*: Therefore this *righteousnesse* of *Christ*, is not *imputed* unto me (in the letter of it) in my *Justification*.

The latter Proposition I demonstrate thus: If I be reputed before God to have wrought *righteousnesse* in *Christ*, in my *Justification*, then is *Christ* in his sufferings reputed before God to have sinned in me. For the *imputation* of my sin to *Christ*, and of *Christs* *righteousnesse* unto me, have the same *ratio*, or habitude of proportion, the one to the other, as both reason it selfe, and one greater then reason seems to suggest and intimate, 2 Cor. 5. 21. yea, and is gene-

rally acknowledged by the contrary-minded themselves in this Controversie.

But that Christ should be reputed before God to have sinned in me, seems unto me an assertion so uncouth and un-Christian, that a Christian had need to borrow the eares of a Pagan to hear it with patience. However, the untruth of it is thus made manifest:

If Christ be reputed before God to have sinned in me, he must be reputed to have had a being in me: for as operatio consequitur esse, i. the operation of a thing follows and depends upon the being of it; so he that supposeth, or reputeth a person to have done anything, either good or evil in another, must necessarily suppose or repute him to have had a being there.

But what being *Christ* should be reputed by God to have had in me being yet an unbeliever, is a speculation too high for me to attaine unto.

Argum. 14.
SECT. 2.

Againe, against this supposed *imputation*, I oppose this consideration. If the active obedience of *Christ* be *imputed* unto me in my justification, then is the passive *imputed* also. For there can be no sufficient reason given, why the one should be taken, and the other left. Neither are the adversaries themselves partiall (in this point) to the one above the other: they (generally) allow place for both in their *imputation*. But that the death or sufferings of *Christ*, are not in the letter and formalitie of them, *imputed* unto me, I thus demonstrate.

If the death and sufferings of Christ be imputed unto me, then may I be accounted or reputed to have died and suffered in Christ.

But I can at no hand be reputed to have died or suffered in Christ: Therefore the death and sufferings of Christ are not imputed unto me (I meane still in the letter and formality of them, as I would be understood in the matter, or proposition also)

The reason of the sequel in that proposition, is evident from the former argument. To have any thing imputed to a man in the letter and formality of it, and to be reputed and taken as the doer or sufferer of what is so imputed, are *termini equipollentes, et sese mutuo explicantes*, are expressions that differ not in sense, but relieve one the other in their significations.

The Reason of the *minor*, that no man is to be conceived or said to have suffered in Christ, is this, because in Christ we are justified and absolved from punishment: and therefore cannot be said to have been punished in him. He hath made us freely accepted in his beloved Ephes. 1 6. Therefore he poured not out his wrath upon us in his beloved. And by his stripes we are healed, (which is contrary to being wounded or punished. 1 Pet. 2 24. And to say that we suffered, or were punished in Christ, is (in effect) to unsay, or gainsay, what the Gospell every where speaketh touching our Redemption and deliverance from punishment by Christ. He that knoweth how to reconcile these two, may undertake to make light and darknesse friends, and needs not feare miscarrying in his designe: that God should freely forgive us our sinnes, and yet punish us for them, and that to the full, (which must be said by those, that will say, we were punished in Christ. If Christ were punished for us, or in our stead (which is the Scripture language 2 Cor. 5. 21, *who made him sinne for us*,) doubtlesse we our selves can in no sense (wher-

In what sense the sufferings of Christ may be said to be imputed to believers, is explained in the second part cap. 3. Sect. 7.

(wherein words and truth will agree) be said to be punished, or to have suffered in him.

One Reason more, and no more of this Chapter.

Argum. 15.
SECT. 3.

If the righteousness of Christ (in the sense so oft expressed) be imputed to us, then are we justified (at least in part) by the Ceremoniall Law. This consequence is too good to be denied: because part of that righteousness which Christ wrought, stood in obedience to the Ceremoniall Law: he was circumcised, kept the Pasceover, &c. Therefore, if the righteousness of Christ be imputed unto us in the letter and formality of it, that part of his righteousness, which stood in obedience ceremoniall, must be imputed also.

But that we are not justified, either in whole or in part by the Ceremoniall Law, is a truth so neare scituate to every mans apprehension, that it needs not be brought neerer by force of argumentation.

If it be replied, that there is no necessity that any part of his righteousness Ceremoniall should be imputed, because his morall righteousness is sufficient for imputation. To this I answer:

First, there is no warrant or rule in Scripture thus to rend and teare in pieces the one halfe from the other, that which was one entire and compleat righteousness in Christ: and to take which part we please to our selves, and leave the other as a cast piece.

Secondly, if that part only of the righteousness of Christ, which stood in his obedience to the Morall Law, be imputed unto us for righteousness in our justification, then will there not be found the same way or meanes of justification for the whole body of Christ: but the beleeving Jewes before Christs death, must be made righteous or justified with one kind

kind of *righteousnesse*, and the Gentiles with another. For the Jewes before the death of *Christ*, had a necessitie of both parts of this *righteousnesse* to be imputed to them in their *justification* (supposing their *justification* had stood in such an *imputation*, as some stand up to maintaine) aswell ceremoniall as morall. But that the Jewes should be justified with one kind of *righteousnesse* and the Gentiles with another, as there is no colour of reason (that I know) to maintaine, so there is substance and strength of Scripture to oppose, *Rom. 3. 22. 30.*

Thirdly (and lastly) that *righteousnesse* of *Christ*, which is called Morall, if separated and divided from the other part which is Ceremoniall, was not a compleat and perfect *righteousnesse* in him: because it became him to fulfill all *righteousnesse* (aswell ceremoniall as Morall) *Mat 3. 15.* So then if men should be justified, onely by the Morall *righteousnesse* of *Christ* imputed, it would follow, that we should be justified before God with an incomplete and half-righteousnesse. Therefore if the Ceremoniall *righteousnesse* of *Christ*, be not (in the letter of it) imputed unto us for *righteousnesse*, in our *Justification*; neither can his Morall *righteousnesse* make matter of any such *imputation*.

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CAP. XIX.

Propounding Five further demonstrations of the Conclusion undertaken for.

SECT. I.

THe Conclusion undertaken in this discourse, hath many Friends (as you see) and those made of reason and Logique, and not of Rhetorique and affection, to speake for it. There is (I conceive) the better ground of hope, that it will be found a truth, after all contradiction. If your perswasion this way be not yet as fully grown as mine, I desire you goe along with me to that which remaineth: sometimes the rere may doe better service then the front.

Argum. 16.

If the righteousness of Christ, in the letter and formality of it, be imputed for righteousness unto us in our justification, then are our sinnes imputed to Christ after the same manner, viz. in the letter and formality of them, in his death or condemnation. This consequence is blamelesse: because there is the same reason of the imputation of our sins to Christ, that is of the imputation of his righteousness to us: at least, such is the confession generall of those that are pleased with opposite thoughts in this question, (as was formerly signified.)

But

But that our finnes are not *imputed* to *Christ* in any such manner, *viz.* in the letter and formality of them, I thus demonstrate.

If the sins of men be *imputed* to *Christ*, in the letter and formality of them, then *God* looks upon him and reputes him in his sufferings as one that truly and really had provoked him and sin'd against him. Even as our adversaries are wont frequently to expresse themselves concerning *beleevers*, by reason of that *righteousnesse*, which they say is *imputed* to them, *viz.* that *God* looks upon them and considers them, as having really and truly fulfilled the Law.

But God doth not looke upon Christ in his sufferings or repute him as one that had truly and really sinned against him. Therefore our sins are not imputed unto him after any such manner in his sufferings.

The truth of the Assumption I thus make manifest :

If God looks upon Christ in his death, as one that had truly sin'd against him, then he looks upon him as one having deserved the death he suffers. The reason of the consequence is apparen: : because as to sin, and to deserve death, are termini convertibles, expressions of the same importance: so to look upon a man as a sinner, and as one that hath deserved death, are but the same looke.

But that *God* doth not looke upon *Christ* in his sufferings, as one that had deserved that things he suffers, is evident :

First, because as *Christ* offered himselfe without spot unto *God*, so *God* looked upon him in that his offering. Otherwise, if he had overlooked that spotlessnesse of his, and imputed sin unto him in stead thereof. What had this bin, but to have put darkness for light, and call good, evill ? which to affirme,

SECT. 2.

or once to conceive of *God*, may be called the first borne of a blasphemous ignorance.

Secondly, if *God* looked upon *Christ*, as having deserved death, his death could not have bin accepted as satisfactory for others. For as he that hath deserved death, cannot by his death deserve the sparing of others from death, who have deserved it, as well as he, because such a mans death only answers his own personall demerit or sin, as he that oweth a certaine summe of money, cannot by the payment thereof discharge any mans debt, but his own: So neither can the reputing of any man to have deserved death, be made consistent with a reputing of such a mans death, to be expiatorie, or satisfactory for the taking of the guilt of death from others, except we suppose him that reputeth in this case, to be, either unable to discern or apprehend, or else fully able to reconcile and compose the broadest contradictions.

Thirdly (and lastly) if *God* look'd upon him in his death, as deserving to die, then did *Christ* suffer death, not for our sins, as they are ours, but as they were his (by *imputation*.) Whereas the Scriptures every where testifie of his suffering death for our sins, but never for any sinne of his own, no more by *imputation* then by *inhesion*. And the truth is, looke in what sence our sins may be said to have bin *imputed* to him in the same sence they may be said to have bin inherent in him: yea the inherencie of them in their punishment upon him (wherein they stuck close to him indeed) is all the imputation the Scriptures know, or speake of. *He laide upon him the iniquity of us all* Esa. 53.6. viz. in the punishment due to it and deserved by it. So againe: *Who himselfe bare our sins in his own body, &c.* 1 Pet. 2. 24. that is, the punishment of our sins (as we shall have occasion to shew further, *God* willing in the second part of this discourse.)

Let

A Treatise of IUSTIFICATION.

173

Let this reason also be laid into the ballance, and taken into consideration with the former.

Argum. 17.
SECT. 3.

If the righteousness of Christ, be, in the letter and formality of it imputed unto us in our justification, then doth God looke upon us as worthy of that justification, which we receive from him.

But this is an unclean saying: therefore the former, out of which it is brought, is unclean also.

The consequence in the major Proposition, is like Mount *Sion*, and cannot be moved. For if God reputes me to have kept the Law, as perfectly as Christ did, he must conceive of me as worthy of my justification. For as the fulfilling of the Law, and deserving justification, are but the same, *Rom. 4. 4.* So the reputeing of a man to have done the one, is the reputeing of him to have deserved the other.

The reason of the minor Proposition (if it be not reason enough it self) viz. *that God doth not looke upon us as worthy that Justification which we receive*, is this: because then God should shew us no grace or favour at all in our Justification (*Rom 4. 4.* with *Rom. 1. 6.*) but if any favour be shewed, it is only in this, that he reputeth us worthy to be Justified, or puts a worthinesse upon us for Justification. Whereas the Scripture expressly affirmeth, that God justifieth, not the worthy, but the ungodly, that is, the unworthy, *Rom. 4. 5.*

Against the foresaid imputation, I yet oppose this briefe Demonstration.

Argum. 18.
SECT. 4.

If men be formally just by Gods act imputing Christs righteousness unto them, then doe men become formally sinfull by the like act of God imputing A-

Adams sinne unto them (for no reason can be given of any difference.)

But men are not made formally sinfull by Gods act of imputing Adams sinne unto them (because then an act of God should be, as it were the life and soule of that sin, which is in men) Therefore men are not made formally just or righteous by any act of God imputing righteousness unto them.

The Argument (I conceive) is of no easie solution to those who maintain the *imputation* it selfe of this *righteousnesse*, and not the *righteousnesse imputed*, to be the form of *justification*. Which yet I conceive to be an apprehension every whit as rationally, as that which on the other hand, maintaineth the *righteousnesse* it selfe of *Christ imputed*, to be this forme. For whether we conceive of *justification*, either under the notion of a relation, being a new condition come upon the person *justified* (which seems to be the best and truest notion of it) or whether we conceive it as a passion (besides which two I know no predicamenta I nature that can be put upon it) certainly no *righteousnesse* whatsoeuer (properly so called) much lesse the *righteousnesse* of another then of the person justified, can be the forme of it. It is impossible that one predicament, or predicamentall being, should informe another: and that *righteousnesse*, whether we speake of that which is habituall, or that which is actuall, belongeth neither to the predicament of relation, nor to that of passion, is better known to Logicians, then to be made matter of disputation.

SECT. 5.

The oyle in the cruse doth not yet faile. There are some drops still of further reason, to exauctorize the opinion of this *imputation*.

If

If justification consists partly in the imputation of Christ's righteousness, partly in remission of sinnes, then must there be a double formall cause of justification, and that made up and compounded of two severall natures, really differing the one from the other.

But this is impossible. Ergo.

With the rod of this Argument Calvin scourg'd those Fathers of Trent for joyning regeneration or infusion of grace with remission of sins, in justification (as we heard before) which supposing him a man but tolerably sound or sober in his intellectualls, is a demonstration in abundance, that his meaning never was, to place justification in any imputation of righteousness, really distinct from remission of sins: but that his apprehensions in this point, were *prae* et *formaliter* the same, with this Country-mans of latter times, who calls Remission of sins, that righteousness which is imputed: a Whose meaning (by the way) is not (as some of the opposite party in this cause, have catch'd and quarrel'd with like expressions from others) as if God in justification, did impute remission of sins unto men, and in this sense, remission of sins should be called the righteousness which is imputed: but that God really remitting and forgiving mens sinnes, such remission and forgiveness, may well be called an imputed righteousness, partly because it is no absolute, legall, or text-righteousness, but a righteousness by interpretation, or construction of favour: partly because such a righteousness as it is, it is notwithstanding given, in the strength and mediation of the righteousness, merit, and satisfaction of another, which is Christ.

Let us yet heare (and not be wearie) what both reason and Religion can further speake against this imputation so much spoken for.

Argum. 19.

(a) Remissio peccatorum, est iustitia imputata. Chamier. Panstrat. t. 3. l. 21. cap. 19. sec. 10. Idem sunt iustificatio, et Remissio peccatorum. V. r. smus. Cap. pars. 2. Qu. 60. fol. 30.

SECT. 6.

If

Argum. 20.

If such imputation be necessary in justification, this necessity must be found, either in respect of the justice of God, because otherwise he could not be just in pronouncing men righteous, or in respect of his mercie, or for the salving or advancing of some other Attribute, &c.

But there is no necessity of bringing in such an imputation into justification in respect of any of these. Therefore it is brought in without any necessity at all: and consequently must (of necessity) be cast out againe.

The Protectors of it themselves assigne no other necessity of it, but onely in respect of Gods justice. God (they say) cannot *salvā justiciā*, with the safety of his justice, pronounce a man righteous, that is not righteous (their meaning is) according to the strict and literall *righteousnesse* of the Law. But to this I answer:

First, that there is nothing at all necessarie to be done either by God himselfe or by man, about the *justification* of a sinner, by way of satisfaction to the Justice of God, since that one offering of Christ of himselfe upon the crosse. Otherwise there must be found somewhat defective or wanting in that satisfaction. If the justice of God be fully and every waies satisfied, and provided for by the death of Christ, as concerning the *Iustification* of sinners: doubtlesse there remaines nothing further as necessarie to be done, either by God, or by man, or by any other creature, for the satisfaction of the same Justice. Therefore if God should impute the *righteousnesse* of Christ unto men in this case, some other end or pretext for it must be sought out, not any provision for, or satisfaction to his justice. The infinite valour of Christs passives, must not be abated or drawn down, to make way

way for an imaginarie exaltation of his act. v. s. The necessity of *Faith to Iustification* (which is a necessity confessed and acknowledged by all) lyeth not in reference to *Gods Justice*, as if any man satisfied that, either in whole or in part, by beleevyng: but the necessity of it respecteth either his wisdom, or the counsaile of his will (as the Apostles expression is *Eph. 1. 11*) He judged it not meet (not counted it unjust) to save men in any other way by the satisfaction of Christ, then by the way of *Faith*. This is the WILL of him that sent me (saith our Saviour *Ioh. 6. 40*.) not the *righteousnes* or *Iustice*, of him that sent me, that every man which seeth the Sonne, and beleeveth in him, should have everlasting life. If there were nothing else to hinder, but want of satisfaction to *divine iustice*, doubtlesse the whole world should be saved, without any more adoe. And therefore (by the way) that saying of *Arnoldus*, in his Censure of *Moynens* p. 79. is deeply taxable (except he can bestre himselfe, to make an atonement for the hardnesse of his text, with a soft interpretation) There is (saith he) a strong affection in *God*, to doe good to man: and this affection he is still ready to act or exercise, as far as ever his justice will give him leave.

Secondly, whereas it was sayd, that *God* cannot, with the safety of his *justice* or *truth*, pronounce a man *righteous*, that is not so indeed with a legal *righteousnesse*, literally and properly so called, I answer that doubtlesse he may aswell and as truly pronounce and call that man *righteous*, that wants a literal or legal *righteousnesse* upon him (especially supposing he hath another *righteousnesse*, holding any analogie or proportion thereunto) as he may account any mans uncircumcision, circumcision, *Rom. 2. 26*. Or call the un-circumcised *Gentiles* the circumcision. *Philip. 3. 3*. Or pronounce and call *Iohn Baptist*,

Vehemens in Deo est ad homini beneficendum affectus: quem eorumque puratus est extendere quod IUSTITIA vult modo permittit.
Corvin. Cersur. Anatom. p. 79.

SECT. 7.

rist, Elias. Mat. 11. 14. Or call the two witnesses, two Olive Trees, and two Candle-sticks, Revel. 11. 4. besides other instances in Scripture of like interpretation, without number) Now as *Christ* spake as truly, when he called *John Elias*, as he should have done, if he had called him, only *John*: and the Holy Ghost spake as truly when he called those that *believe*, though uncircumcised in the *flesh*, the *circumcision*, as if he called them, the *uncircumcision*, or as if they had bin literally circumcised: So may God with as much *righteousnesse* and *truth*, pronounce and call or account a man *righteous*, that is not strictly, properly, or literally such, if he hath any qualification upon him, that any way answereth or holds proportion in any point with such a *righteousnesse*, as he should doe, in case this man had this legall *righteousnesse*, as he should doe, in case this man had this legall *righteousnesse* upon him in the absolute perfection of the letter. For as in those and such like Scripture instances, the ground of the communication of the Name, is only some particular agreement betweene either the persons or things, not an universall concent or identitie in all things: So when God pronounceth or accounteth a man *righteous*, it is not necessarie that he should be literally, properly, morally and every way *RIGHTeous*: it is sufficient to beare out the *justice* and *truth* of God in giving either the Name or esteeme of a *righteous* man unto him, if his person be under any such relation or condition, as belongeth to a legall *righteousnesse* or which a legall *RIGHTeousnesse* would cast upon him. Now one speciall privilege or benefit (we know) belonging to a perfect legall *righteousnesse*, is to free the person in whom it is found, from death and condemnation: *Doe this and thou shalt live*: and he that hath his sinnes forgiven him,

is

Idem sunt, habere remissionem peccatorum, et esse iustum. V. sinus Cat. part. 2 Qu. 56. Sect. 1. Idem sunt justificatio et remissio peccatorum. ibid. Qu. 60. Sect. 3.

is partaker with him in the fullnesse of this privilege is as free from condemnation, as he : and may with *truth* and proprietic of speech enough, in this respect, be either called or accounted a *righteous* man.

Thirdly (and lastly) answer might be made (in few words) that forgiveness of sinnes, is a true, yea & a compleate *righteousnesse*, in the kind, though it be not a through conformity with the morall Law. Remission of sins, is a passive *righteousnesse*, as absolute & perfect in the kind, of it, as any active *righteousnes*, which consists in an entire observation of some Law. And for him that hath once sinned, or ever failed in the observation of the Law, there is no other *righteousnesse* appliable unto him, or whereof he is capable, but only this *passive righteousness* of forgiveness of sinnes. Which for all other ends, purposes, advantages, privileges whatsoever, is as effectual to him that is invested with it, as the *active righteousness* it selfe could be, except only for selfe-boasting, and glorying in the flesh : which is a privilege (if it muſt needs be so called) altogether inconsistent with, and unmeet for the lapsed, weake, and sinfull condition of man. So that *God* when he hath forgiven any man his sinnes, may with abundance both of *justice* and *truth*, pronounce and call him a *righteous* man, though he be as far from that legall *righteousnesse*, as the East is from the West.



CAP. XX.

Conteyning the 21, 22, 23, and 24
Reasons to prove the imputation of
Faith, and the non-imputation
of the righteoufnesse of
CHRIST.

SECT. I.

TRuth may have many Reasons for her, though many times she hath but few friends. But Reasons, give them time, will make friends, and the usurpation of error will cease from the judgements and understandings of men, when her nakednesse and filthinesse shall be discovered. *But they shall proceed no further* (with Paul of men that resist the truth. 2 Tim. 3. 8. 9.) and gives this signe or reason of their period approaching: *for their follie shall be manifest unto all them, &c.* Men that either are, or would be esteemed wise, will owne nothing that is foolish, when the follie thereof is made manifest unto them. Now as some things are more visible and easie to be seene or discerned then other, for the manifestation whereof a lesser light is sufficient, whereas things lesse perceptible, require an advantage of light more condensed and fortified, to make a cleere and distinct representation of themselves to the sight: so are some truths in Religion better prepared and fitted for the understandings and judgments

ments of men in themselves, and consequently the errors opposite to them, have a more pregnant inconsistency with reason : and for the discoverie of such, both errors and truths, a weaker and fainter light of argumentation, is (for the most part) sufficient : but againe there are other truths, whose situation lyeth at a greater distance from those *κατα, εναντιον*, common principles of reason, or that have a more subtile and lesse perceptible connexion with them, and for the manifestation of these (together with their opposite errors) to the judgments and consciences of men, many times the most strongest and clearest, and-most multiplied light of discourse and argumentation, is found lesse then enough. Therefore let us yet contend with some further demonstrations, to bring the conclusion laboured for, into a cleere and perfect light, that it may be no charge or trouble at all, to the minds and thoughts of men to receive it.

That which having bin done in our owne persons, could not have bin our Iustification, nor any part of the righteousness by which we could have bin justified, cannot be made our justification, nor any part of it by imputation from another.

Argum. 21.
SECT. 2.

But the righteousness of the Law, pretended to be imputed from Christ, in justification, had it been wrought by our selves, in our owne persons, could not have been our iustification, nor any part of that righteousness by which we were to be justified.

Therefore this righteousness of Christ cannot be made our justification, nor any part of it, by imputation from him.

The major (I conceive) hath more reason in it, then to be denied. If a personall fulfilling of the

Law, could have bin no *justification* nor part of *justification* to us, certainly an imputative fulfilling of it could not have bin either. The imputation of a thing from another cannot adde any strength or vertue to it, above a personall acting or working, yea the nature and intent of imputation (in the sense we now speake of it) is only to supplie the defect of personall performance, therefore it cannot exceed it.

For the *minor*; that the *righteousnesse* of the *Law*, which was performed by *Christ*, could not have bin our *justification* either in whole, or in part, in case it had bin performed by our selves, is evident from hence: because man being once fallen by sinning against the *Law*, and made obnoxious to condemnation, can never be raised or recovered againe by ten thousand observations of this *Law*. The *Law* was able to have given life, had it alwaies bin fulfilled, and never broken: but unto him that had once failed in the observation of it, though he had bin made able to have kept it ten times afterward, it had no power at all to give either life or *justification*. The guilt of that sinne wherein he had once sinned, could never have bin purged by any *Law-righteousnesse*: no active obedience whatsoever, would ever have bin an attonement for him. *Without shedding of blood, there is no remission of sinnes.* Heb. 9. 22.

Let me joyne another argument of the same lineage and stock with the former.

Argum. 22.
SECT. 3.

That which men are not bound by any Law or command of God to doe in their owne persons, for their justification, cannot be imputed from another, to any such end.

But men are not bound by any Law or command from God to observe the Moral Law for their justification. Therefore the observation of it cannot be imputed un-

to them from any other, for any such end.

The reason of the *major* proposition (if the conclusion sticks there) is: because imputation, in the sense it is still taken by our adversaries in this controverſie, muſt be found out and ordained by *God* to ſupplie perſonall defects and inabilitieſ. But where there is no *Law* or command given unto men to obey, there can be no perſonall defect: It is no ſinne or defect in any man, not to obey, where he hath no command: and conſequently there is no place, nor occaſion for any imputation to ſupplie it.

For the *minor*, there is both ſubſtance and appearance enough of truth in it, to privilege it from being a propoſition of any further contention or ſtrife. Moſt evident it is from the whole courſe and current of the Scriptures, that man in his laſped condition, ſince the fall, had not the *Law* of works, or the obſervation of the *Morall Law* impoſed upon him for his *juſtification* before *God*, but the *Law of Faith* only. The *morall Law*, as it hath received a new authority and eſtabliſhment from *Chriſt*, obligeth and bindeth the conſcience under the Goſpell to the obſervation thereof by way of dutie and thankfulneſſe unto *God*: but neither now nor at any time ſince the fall, did it ever bind any man to the praſtiſe of it, for his *juſtification*. And therfore where it is ſaid *Rom. 2. 13. that the hearers of the Law are not juſt beſore God, but the doers of the Law ſhal be juſtified*: the meaning is not, as if *God* exacted the ſtrict obſerving of the *Law* for their *juſtification*, or that none ſhould be *juſtified* without ſuch an obſervance, but either 1^o, the words may be conceived ſpoken in a kind of ironie, as if *God* did deride the hope and confidence of all thote, that ſhould ſtand upon any ſuch doing of the *Law*, for their *juſtification*.

Iustification: A man that promiseth a reward or matter of benefit, upon such termes and conditions, which he knoweth will never be performed, by him that undertakes the performance of them, rather derides the pride and ignorance of his presumption, then really intends the collation of what he seemes so to promise. To this interpretation *Beza* much inclineth in his marginall note upon that clause. Or else 2^o, the meaning of those words, *the doers of the Law shall be iustified*, may be only this: that God will accept, justifie, and save only such, who out of a sincere and sound *Faith* towards him by his *Christ*, shall addresse themselves to serve and please him in a way of obedience to his Lawes. In this sense (which I rather conceive to be the expresse intent of the Apostle in the words) the doing of the *Law* is mentioned, not as the meanes or meritorious cause of the *iustification* adjoyning, but either as a condition, *sine quoniam*, without which *iustification* is not to be expected: or rather as an outward signe and manifestation of the persons, that shall be *iustified*, but in another way, *viz.* by *Faith*. Thirdly (and lastly) by the Law in this place, the doers whereof (as is said) shall be *iustified*, is not meant the *Morall Law* only (which restrained signification was simply necessary, to have given the clause any colour of opposition or contradiction to the proposition mentioned) but the whole Mosaicall dispensation, consisting (according to the common distribution) of Ceremonialls, moralls, and judicials. The observation of all which, no man (I think) ever affirmed to have bin imposed by *God* upon men for their *iustification*. But I feare we stand too long about oyling a wheele, which would run merrily enough without it. Let us rather heare the voyce of a new argument speaking,

If God requires only Faith of men to their justification, then he imputes this Faith unto them thereunto.

But God requires only Faith to justification. Ergo.

The consequence in the *Maior* Proposition, is blamelesse, for this reason: because to impute unto *iustification*, and to accept unto *justification*, are somewhat differing in sound, but nothing at all in sense and signification. Now if God should require *faith* of men, and onely *Faith* to their *Iustification*, and not accept it thereunto, he should make a bargain or Covenant with men, and refuse to stand to it when he had done: his overtures would be faire and gracious, but his intentions would be to seek, and no where in Scriptures to be found.

If it be here replyed and said: that though God requires onely *faith* of men to their *justification*, yet he requires somewhat more and besides, at the hand of another thereunto: therefore that which he *imputes* unto men for their *justification*, is not necessarily that which he requires of themselves, but rather that which he requires of another for them.

To this I answer: if it were the *righteousnesse* of *Christ* (which is presumed to be the thing required of another) and not the *faith* that is required of themselves, that God *imputes* for *righteousnesse* unto them in their *justification*, then may this *righteousnesse* of *Christ* be *imputed* for this end and purpose, before, yea and without the *faith* of any man. For it is certaine, that the *Faith* of men addes no vertue or value to the *righteousnesse* of *Christ*: therefore if this be that which God *imputeth* for *righteousnesse* in *justification*, it may be *imputed* aswell without *faith*, as with it: and so men might be *justified* without *believing*.

Neither will it help in this case, to say, that *imputation* followeth the will and pleasure of God: and therefore

Argum. 23.
SECT. 4.

SECT 5.

therefore the *righteousnesse of Christ* is not *imputed* unto any, but to him that *beleaveth*, because the will and pleasure of *God* is, not to make *imputation* of it in any other way, or upon any other terms. For

To this I answer: if the will and pleasure of *God* be to make no *imputation* of the *righteousnesse of Christ*, but upon the condition of *Faith* intervening: then is it evident, that this *righteousnes* is not *imputed* unto *justification* to any man, because the condition of *faith* must necessarily intervene, and come betweene. So that if this *righteousnes of Christ* were (as our Adversaries would have it) *imputed* unto men, yet it must be onely towards *Iustification*, not unto it: for by their own affirmation, it is *faith* that hath the next and most immediat connexion therewith.

Secondly, if *God* suspends the *imputation of Christ's righteousness* upon the performance of the condition of *faith*, and then makes this *imputation*: then *faith* doth not take hold of the *righteousnes of Christ imputed*, but first takes hold of it, and then the *imputation* followeth after. Which is contrary to the expresse judgement of some of the learnedest of their owne party: Who affirme this *imputation of Christ's righteousness* by *God*, to precede the condition of *faith*, or act of *beleeving* in men. ^a Secondly, if *faith* should first take hold of the *righteousnes of Christ*, before it be *imputed*, and then the act of *God's imputation* should supervene upon it, and the *beleever* not be justified, till this act of *God's imputation* had passed upon him: then must it be conceived, that a man may have the *righteousnes of Christ* upon him by *faith*, and yet not be justified by it. For if the will of *God* be, not to *impute* the *righteousnes of Christ* unto *Iustification*, but upon the condition of *faith* performed, and this condition is performed by laying hold on the *righteousnes of Christ* (not yet *imputed*) by *faith*: it evidently follow.

^a Deus primum imputat satisfactionem Christi: deinde in nobis efficit fidem, quâ illam imputatam applicemus. V. sinus Cat. part. 2. Qu. 60. sect. 3. Fides ex parte nostra hanc iustitiam. Sic fit Deo imputatam, apprehendit solummodo et applicat. Dr. Prid. Lect. 5. de Iustificat. Sect. 11.

followeth, that a man may lay hold on the *righteousnes of Christ* by *faith*, and yet want that which is essentially requisite to his *Iustification* (according to this opinion) *viz. Gods imputation* of this *righteousnes* unto him, which (as the opinion teacheth) followeth the apprehension thereof by *faith*, and is not precedaneous to it.

Againe, yet once more for the *imputation of Faith* in the sence insisted upon, I plead the Apostles plea and Argument, *Rom. 4.*

SECT. 6.

That which was imputed to Abraham for righteousness in his Iustification, is imputed to other beleivers also.

Argum. 24.

But the Faith of Abraham was imputed to him for righteousness, &c. Ergo.

Whether both these Propositions, in the direct sence here implied, and with relation to the conclusion issuing from between them (as they are here layd down) be not the genuine and unwrested Doctrine of the Apostle *Paul*, and that over and over, in that 4th chapter to the Romans, and whether the choycest learning, as well ancient, as moderne, hath not sealed and subscribed hereunto, I referre the Reader to a diligent perusal of the second Chapter of this discourse, for his satisfaction: where likewise he may see the ashes of the contrary interpretation consumed and burnt up with the fire of the triall. So that (I conceive) here needeth no addition of any thing to strengthen either the one Proposition or the other, above what hath bin there delivered.



CAP. XXI.

Wherein the last reason against the Imputation of Christs righteousness, viz. the non-imputability of the Law, is proponded and maintained.

Argum. 25.
SECT. I.

IF the righteousness of the Law be not imputable, or derivable (in the letter and formality of it) from one mans person to another, then cannot the righteousness of Christ be imputed to any man in Iustification, after any such manner.

The consequence cannot lightly be denied by him that will but grant light not to be darknesse. Therefore I assume:

But the righteousness of the Law is not imputable from one mans person to another.

Therefore the righteousness of Christ is not imputable (much lesse imputed) to any man in his Iustification.

This Argument was mentioned in our Scripture proofes, cap. 8. where you shall find it built upon that Foundation of truth, Gal. 3. 12. The reason or ground of which non-imputability, or untransferibleness of the Law-righteousnesse, we found expresse in the very tenour and plaine words of the Law it selfe: *ἀλλ' ὁ ποιῶν αὐτὰ ἀνθρώπος ζήσας ἐν αὐτοῖς. i. the very*

MAN

man that hath done them, shall live by them [and no other.] From which inference or addition, no mans understanding can (with reason) abstaine.

But it is like we must here againe prepare to bat-taile, and shall be assaulted with this Objection.

SECT. 2.

If the transgression of the Law be imputable from one mans person to another, then may the righteousness of the Law be imputed also, after the same manner. For what should cause a difference between the one and the other in this respect?

Object.

But that the transgression of the Law is imputable from one mans person to another, is evident from hence, because the sinne of Adam in eating the forbidden fruit, is imputed to his posterity. *Ab actu ad potentiam validissima est consequentia. Ergo.*

Give me leave to deliver my last Argument, out of the hand of this Objection: and so we shall draw towards a Conclusion of this first part. In my answer, I shall addresse my selfe to both the Propositions: but chiefly insist upon the instance that is brought to prove the Minor, to demonstrate the insufficiencie and impertinencie of that for that purpose.

For the former Proposition (not to let passe *incerta pro certa*, that which is weake, with the credit and reputation of strength) I answer therefore to it, that the consequence in it is not so tight and pregnant, (as happily is conceived) or as the confidence of the demand annexed by way of confirmation, seems to import. The imputableness of the transgression of the Law, were it granted, is no concluding demonstration of the like imputableness of the *righteousness*, or obedience performed unto it: and then this Proposition will not be found any such Oracle of truth.

First, in the tenour of the Law, there is no such emphaticall restraint of the guilt or punishment due unto the transgression of it, to the person of the transgressor, as ther is of the reward promised to the observation of it, to the person of the observer; as we heard in the clause cited from Gal. 3. 12. ἀλλ' ὁ ποιῶν αὐτὰ ἄνθρωπος, &c. i. the very man that hath done them, shall live by them: It is no where found on the other hand: ἀλλ' ὁ παραβὰς αὐτὰ ἄνθρωπος, &c. the very man that transgresseth them, shall die for his transgression. As if God in giving the Law, had left unto himselfe a libertie and scope to derive and carry the guilt and punishment due to the transgression of the Law, as far as he pleased: but had no intent to extend the reward promised to the fulfilling of it, beyond the person of the fulfiller. Some indeed conceive, that *Adam* standing in obedience to the Law, had bin the standing and perpetuall confirmation in *grace*, of all his posterity. If this opinion could be made to appeare any thing more 'then conjecturall Divinitie, I grant that then, in respect of the intent and purpose of God, the *righteousnesse* of the Law had been as *imputable*, as the transgression of it, but this will not prove it such in the nature of it, but only by way of Covenant: and so the consequence in the proposition will still languish and be infirme. But though I can be confident with *Paul*, to call *Christ*, the last *Adam*. 1 Cor. 15. 45. Yet I am somewhat tender to call *Adam*, the first *Christ*. To say that *Adam* by his *righteousnesse* should have merited the *iustification* of himselfe and all his posterity, is (I take it) to make him somewhat more then a figure of him that was to come. But to say, that by his transgression, he merited the condemnation both of himselfe and posterity, is no such hard saying (I conceive) in the cares of any man. Therefore however, the *righteousnesse*

A Treatise of Iustification.

191

onusse of the *Law* is not as *imputable*, as the transgression of it.

Secondly, whereas demand was made, by way of absolute confirmation of that former proposition, what should make any such difference, betweene the obedience of the *Law*, and the transgression of the *Law*, that the former should not be as *imputable* as the latter, the obedience, as the transgression? I answer, there may be this conceived as a ground of difference betweene them, in that respect. Sinne or disobedience to a *Law* is ever greater *in ratione demeriti*, in way of demerit or desert of punishment: then obedience or subjection to a *Law*, is *in ratione meriti*, in deserving a reward. One that takes a purse, or murders a man by the high way side, deserveth to receive more in punishment, then a thousand deserve in reward, that suffer men to travaile peaceably by them. Though he that dishonestly refuseth to pay a debt where it is due, may deservedly be cast into prison: yet it doth not follow, that he that keeps touch and payeth at his day, deserves to be exalted to a Throne. So might *Adam* by his transgression of the *Law*, merit death and condemnation to himselfe and posterity: and yet not have merited life and salvation to both, by his obedience. The reason of which difference is evident: because if he had obeyed and kept the *Law*, he had only done that which was his duty to doe: and this (by our Saviours rule, *Luk* 17. 10) *makes but an unprofitable servant*. i. (I conceive) is no ground to demand or challenge any great matters at his masters hand, except it be by Covenant or promise from him. *Adams* obedience to the *Law*, was a debt due unto *God* from him, severall waies, and in sundry respects or considerations. First, *God* was his soveraigne Lord, and had absolut power over him, to command him what service

SECT. 3.

service or obedience he pleased. Secondly, he was his maker and Creator, and had given him his being: and in this respect had full right and title to employ him as he pleased. Thirdly, *God* had bin liberall and exceeding bountifull unto him, many waies: he created him in his owne image and likeness: furnished him with principles of *righteousnesse*: made him *Lord* over the works of his hand: placed him in a Paradise of all delight and contentment. In all these respects, *Adam* was a debtor, yea and more then a debtor unto *God*, of that obedience unto his Law, which he required of him. Now the greater debtor *Adam* was unto *God*, the more and greater bands and ingagements were upon him, to make good that obedience which *God* required of him, to his Law: the lesse meritorious had this obedience bin, in case *Adam* had stood and performed it: and the more demeritorious also was his transgression and disobedience. Therefore that consequence in the major proposition of the objection,

If the transgression of the Law be imputable, then is the obedience imputable also, is so farre from being legitimate, and solid, that the imputableness of the transgression of it, rather overthroweth the imputableness of the obedience of it, then any waies proveth or establisheth it. For the more imputable, that is, punishable, the transgression of it is, the lesse imputable, that is, rewardable, is the obedience of it. So that you see, now we have touch'd the hollow of the right thigh of the Objection, how it halts right downe upon it. And you see withall, how we might fairly and honestly discharge our selves from having any thing more to doe with the Minor Proposition, or with the instance of the *imputation* of *Adam's* sin, which was insisted upon for the proove of it: because

cause if either Proposition be disabled, the glory of the whole Argument is layed in the dust.

Notwithstanding, because the *imputation* of *Adams* sinne to his posteritie (as it is ordinarily phrased) is conceived to be a master veyne in this Controversie, and is frequently produced to prove the *imputation* of *Christ's* righteousness (by way of analogie or proportion.) I shall be willing to lay downe with as much brevity and plainenesse as I can, how, and in what sense onely, either the Scriptures themselves, or sound reason, will countenance the notion of that *imputation*. The issue will be, that neither the one nor the other will be found, either to owne or favour any other *imputation* of *Adam's* sin to his posterity, then we have hitherto granted of *Christ's* righteousness to those that believe: The righteousness of *Christ*, is *imputed*, *i.* is made over or given to those that believe, not in the letter or formality of it (as hath bin often said) but in blessings, priviledges and benefits, purchased of *God* by the *merit* or *mediation* of it. So the sinne of *Adam* is *imputed* to his posterity, not in the letter and formality of it (which is the *imputation* commonly urged) but in the demerit of it, *i.* in the curse or punishment due to it, or deserved by it. Therefore as concerning this *imputation* of *Adam's* sin, I answer.

First, the Scripture no where affirms, either the *imputation* of *Adams* sin to his posterity, or of the *righteousnesse* of *Christ* to those that believe: neither is the phrase or manner of such speaking, any waies agreeable to the Dialect or language of the Holy Ghost: For still in the Scriptures, whensoever the word or term of *IMPUTING* is used, it is only applied unto, or spoken of, something of the same persons, to whom the *imputation* is said to be made, and never (to my remembrance) to, or of any thing of anothers, *Rom.*

4. 3. *Abraham beleevved God, and it was IMPUTED to him for righteousness*, i. his own beleevving was imputed to him, not another mans. So verse 5. *But to him that worketh not, but beleeveth, His Faith is IMPUTED to him for righteousness*. So *Psal. 106. 30, 31. Phineas stood up and executed judgement, &c. and that (viz. act of his) was IMPUTED to him for righteousness*. i. received a testimony from God of being a righteous and holy act. So againe, *2 Cor. 5. 19. not IMPUTING their trespasses (i. their own trespasses) unto them.*

SECT. 5.

Secondly, when a thing is said simply to be *imputed*, as viz. sinne, folly, and to *righteousnesse*, or the like, &c. the meaning of the phrased is not to be taken concerning the bare acts of the things, as if (for example) to impute sin to a man, signified this, to repute the man (to whom sin is *imputed*) to have committed a sinfull act: or, as if to *impute* folly, were simply to charge a man to have done foolishly: but the phrase of *imputing*, when it is applyed to things that are evill, and attributed to persons that have a power of judicature over those, to whom the *imputation* is made (in which posture only, to my remembrance the word is found in Scripture) signifieth, the charging of the guilt or demerit of what is said to be *imputed*, upon the head of the person to whom the *imputation* is made, with an intent of inflicting some condigne punishment upon him. So that to *impute* sinne (in Scripture phrase) is to charge the guilt of sin upon a man with a purpose to punish him for it. Thus *Rom. 5. 13. Sinne is said not to be IMPUTED, whilest there is no Law.* The meaning cannot be, that that act which a man doth, whether there be a Law or no Law, should not be *imputed* to him. The Law doth not make any act to be *imputed*, or ascribed to a man, which might not as well have bin *imputed* with-

out

out it. But the meaning is, that there is no guilt of any act charged by *God* upon men, nor any punishment inflicted upon men for any thing done by them, but only by vertue of the Law prohibiting or restraining it. In which respect the Law is said to be *the strength of sinne*, viz. because it giveth a condemning power against the doer, to that, which otherwise would have had none, 1 Cor. 15. 56. So againe, Job 24. 12. when it is said, *that God doth not lay folly to the charge of them* (i *impute* folly to them) that make the soules of the flaine to cry out, &c. the meaning is not, that *God* doth not repute them to have committed the acts of oppression, murder, &c. For supposing they did such things, it is impossible but that *God* should repute them to have done them: but the meaning is, that *God* doth not visibly charge the guilt of these sins upon them, or inflict punishment for them. So 2 Sam. 19. 19. When *Shimei* prayeth *David* not to *IMPUTE* wickednesse unto him, his meaning is not, to desire *David* not to think he had done wickedly in rayling upon him (for himselfe confesseth this sin the very next words) but that *David* would not inflict that punishment upon him, which that wickednesse deserved. This was that *non-imputation* of wickednesse which *Shimei* desired of *David*. So when *David* himselfe pronounceth the man *blessed*, *to whom the Lord IMPUTETH not sinne*, his meaning is not, as if there were any man, whom the *Lord* would not repute to have committed those acts of sin, which indeed they have committed: but that such are blessed, upon whom *God* will not charge the demerit of their sins in the punishment due to them. So yet againe (to forbear further citations in this point) 2 Cor. 5. 19. when *God* is said, *not so, IMPUTE their sinnes unto men*, the meaning is not, that *God* should not repute men to have

have committed such and such sins against him: but this, that he freely discharged them from the punishment due unto them By all which testimonies and instances from the Scriptures, concerning the constant and solempne use and signification of the terme *imputing*, or *imputation*, it is evident, that the Minor Proposition in the Objection, *viz. that the transgression of the Law is imputable from one mans person to anothers*, hath no such cleere or certaine foundation in the Scriptures.

SECT. 6.

And therfore thirdly (and lastly) to come home to the instance of the *imputation of Adams sinne to his posterity*, which is brought for the confirmation of it, I answer also,

First, that either to say that the *righteousnesse of Christ is imputed to his posteritie (of beleevers)* or the sin of *Adam to his*, are both expressions (at least) unknowne to the Holy Ghost in the Scriptures. There is neither line, nor word, nor syllable, nor letter, nor tittle of any such thing to be found there. But that the *faith of him that beleevesh*, is *imputed for righteousness*, are words which the Holy Ghost counteth neither error, nor heresie to use.

But secondly, because I would make no exception againe words, further then necessitie (I meane a necessitie of making provision for the truth) enforce (I doe not like that any mans words that will take salt, and be made savourie by interpretation, should be cast out upon the dunghill: though I know a man that hath received this measure, pressed down, heaped up, and running over, from many) I grant that there are expressions in Scripture concerning both, both the communication of *Adams sinne* with his posterity, and of the *righteousnesse of Christ* with

with those that *beleeve*, that will fairely enough beare the terme of *imputation*, if it be rightly understood, and according to the use and importance of it in Scripture upon other occasions (as we lately cired many instances) but as it is commonly taken and understood by many, it is no currant language, but occasions much error and mistake.

Concerning *Adams*'s sinne or disobedience, many are said to be made sinners by it. *Rom. 5.19.* And so by the obedience of *Christ*, it is said (in the same place) that many shall be made righteous. But now if men will needs exchange language with the Holy Ghost, they must see to it that they make him no loser. If when they say, that *Adams sinne is imputed to all unto condemnation*, their meaning be the same with the Holy Ghosts, when he saith, that by the disobedience of one, many were made sinners, there is no harme done: to exchange upon such terms, is not to rob. But it is much to be suspected, nay it is too evident by what many of themselves by way of interpretation speake, that the Holy Ghost and they are not of one mind, touching the *imputation* or communication of *Adams sinne* with his posterity, but that they differ as much in meaning, as in words. If when they say, that *Adams sinne is imputed to all unto condemnation*, their meaning be, plaine and right downe this, that the demerit or guilt of *Adams sin* is charged upon his whole posteritie, or that the punishment of *Adams sinne*, redounded and ran over (as it were) from his person to his whole posterity, a maine part of which punishment, lyeth in that originall defilement wherein they are all conceived and borne, and wherby they are made truly and formally sinners before God: if this (I say) be the meaning of the terme, *Imputation*, when it is applyed to *Adams sin*, *Transfers*, let it passe. But if the meaning be, *Adams sin* is

SECT. 7.

imputed to his posteritie, *i.* that sinfull act wherein *Adam* transgressed when heate the forbidden fruit, is in the letter and formalitie of it, and as it was *Adams* owne personall sinne, *imputed* to his posteritie, so that by this *imputation* all his posterity are made formally sinners, before any part of the punishment of that sinne comes upon them: this is an *imputation*, which (I am certaine) the Scripture wil never justifie, neither in the letter of it, nor in the spirit of it: yea and reason it selfe riseth up against it with a high hand.

SECT. 8.

*Sine dubio potu-
it Deus, si sic ei
visum fuisset,
Adæ peccatum,
aut ipsi condona-
re, aut in ipso
tantum ulcisci,
possetque om-
nibus gratiam
salutarem, co-
nsequi, liberare
gratificari. Dr.
Twist.*

The equitie (on *Gods* part) for the involving of *Adams* posteritie, in the punishment due to his first sinne (for I do not conceive it to be an act either of district and essentiall justice in *God*, or yet of absolute or pure prerogative) but a certaine mixt act betweene both seemeth to be founded upon 3 things: and yet none of them the act of *Adams* sinne, nor yet the *imputation* of it. But 1^o, the demerit or sinfullnesse of the sinne: which is a thing much differing from the act of it: the act of it being principally from *God* him selfe, and that by way of efficencie properly so called (as all Divines unanimously agree) but the sinfullnesse of it wholly from the creature. Secondly, the streightnesse, or narrownesse, or scantnesse of *Adams* person: Thirdly (and lastly) that speciall and neere relation that his posterity had to his person. From the posture (I conceive) or standing up of these (or the like) circumstances before *God*, may be demonstrated the equitie of his proceedings, in involving or binding over, aswell *Adams* posterity, as his person, in and to the same condemnation and punishment with him for his first sinne.

First for the fullnesse and weight of the demerit or sinfullnesse of it; it is almost unconceivable of what

what aggravations it is capable of, if all those circumstances and considerations were but made to speake home, which are able to charge it in this kind. Some we touched towards the begining of this Chapter: and many others there are, which I do not purpose now to insift upon, because the sinfullnesse of this sin, is generally confessed and acknowledged by all, though it be true also, there are some circumstances on the other hand, which doe much ease and lighten the provocation and offensivenesse of it, as we shall have occasion to shew hereafter in the second part.

Onely I desire to mention one thing, (which to my best remembrance) I have not often met with under observation in this kind: though it be a consideration obvious and neere at hand. The sinne of *Adam* hath this peculiar streyn or burden of sinfulness in it, wherein it justifieth the sinne even of the reprobate Angells themselves, being (in that respect) a sinne more intolerable then theirs. These wicked Angells were entrusted but with their owne portions, respectively, and therefore what they sinned, they sin'd to themselves, they sin'd away & ruin'd only their personall estates in blessedness. But *Adam* had a decier and deeper ingagement upon him, to keep him upright: he had the estates of all his posterity put into his hand: and knew, that if he sinned and fell, he should draw thousands thousands of soules after him into the same perdition with him: and those such, the things of whose peace, safety and welfare, the Law of nature it selfe obliged him to provide for, with more care and tenderness, then of all other creatures whatsoever, being those that were to be his owne naturall children, *even flesh of his flesh and bone of his bone*: the ingagement of which relation the Apostle averreth (in this

SECT. 9.

respect) 2 Cor. 12. 14. where he saith, *that Children ought not to lay up for the Parents, but Parents for the Children.* If it be esteemed a sore brand (as well it may) upon the wickednesse of *Ieroboam*, *that he made Israel to sinne*: and yet this was no other making to sinne, then what possibly might (and ought) to have bin resisted and withstood, by those that were drawne to sinne by it: then must it needs be a far soarer charge upon the sinne of *Adam*, who made not *Israel* onely, but the whole world to sinne: and that in such a way, and by such a making, against which there was not the least strength or power in the world to make the least resistance or opposition.

So then the exceeding sinfulness or demerit of this sinne of *Adam* being granted, it cannot be judged any waies unequall in *God* or repugnant to the rules of justice, to inflict an unanswerable measure or weight of punishment upon it. Punishment is a kind of payment or recompence for an injury or losse susteyned. *I paid* (or restored) saith *David*, *Psal.* 69. 4.) *the things that I never tooke.* i. I went under censure, and was punished in my good Name and otherwise, for offences whereof I was never guilty. The like phrase of restitution by way of punishment, you shall finde *Iob* 20. 18. So that now to require or take in punishment, valuably to the losse or injury a man hath susteyned, hath thus far no appearance of unrighteousnesse in it.

SECT. 10.

Therefore 2^o, consider we further the narrownesse or scantnesse of *Adams* person, of how small receipt or capacitie his vessell was, to containe that abundance of wrath, or that fulnesse of punishment, which *God* might lawfully require, for the great injury or dishonor done unto him in that mighty sin: and this will bring you to confesse and acknowledge
this

this further, that either *God* must sit downe by the losse (as we use to say) and want means of coming againe into his owne, or else he must looke out beyond *Adams* portion, for more to be joyned in the punishment with him, to supplie (as it were) that was wanting in him, in that respect. In civill and politique States, it is not more usuall then equall and reasonable, that when the offence is of a very high nature, as in the case of Treason and the like &c. the punishment should not be confin'd to the person of the offender (which how great soever, is ever lesse then an offence of that nature) but be further extended, untill the qualitie of the offence be somewaies answered. Vpon this ground of equitie (I conceive) it was, that *God* would not be satisfied with the personall destruction (though in a way of extraordinary judgement) of *Korah*, *Dathan*, and *Abiram*, their sin of rebellion against *Moses* and *Aaron*, rising to a greater height then so: but involved their Families their wives, their Sons, their little ones, yea their Tents and all their goods, in the punishment with them. *Numb.* 16. 27. 32, 33. with *Deut.* 11. 6. Indeed for *Korahs* Children (at least for some of them, it seemes from *Numb.* 26. 11. that they had withdrawne themselves from their Fathers Tent and company, before the judgement came, and so escaped. But for the Families, wives, Children, little ones, yea tents and all the goods of the other, yea and all those persons that remained and were found with *Korah* whether Children or others; when the stroke of Divine recompence came; together with all his goods, were cast in together into the scale of the punishment to make weight for the height and heynousnesse of the sinne. The like is to be conceived in the case of *Achan's* sinne. *Ios.* 7. 24. 25. If the personall punishments of these men would have held out
just

just and full consideration with their offences, it is no waies probable, but that the punishing hand of *God* would have stayed there, and not have bin stretched out further. In like manner, if the person of *Adam* had bin as great and large, as his offence, so that he had bin able himselfe to have borne the fu'nesse of the punishment, which his sin deserved: I conceive it most likely that *God* would have deserved and satisfied himselfe in point of justice, out of his person alone, and not have arrested all his posterity for the debt. Because the most strict justice that is in *God*, can but require and exact from the creature offending, that degree or measure of punishment for sin, *qua est interminium et parum*, which holds a just and even proportion with it. And if the person of the creature offending, be able to pay the whole reckoning and summe it selfe, the like justice seemeth to require, that it be not demanded elsewhere, nor any others without their consent be charged with contributing to it. So that if we shall suppose the person of *Adam* to have bin punishable according to the height and full extent of his sin, and yet will say, that *God* had power to charge this sinne upon his posteritie, this must be understood of such a power, as indeed *God* hath by way of absolute prerogative and soveraigntie of dominion over the creature, not of any power he stands possessed of in a way of regular and ordinary justice.

SECT. II.

If it be here objected: that notwithstanding *God* hath thus seized upon *Adam* himselfe and all his posterity with him, and hath involved them together, and made them all contributors in the punishment due to the first sin, yet doth not all this punishment in the utmost extent of it, answer (in strict consideration) the demerit of that sin: so that that which *God* hath done in this kind, is no sufficient meanes

meanes to heale the wound of that dishonour which he received from the hand of the creature.

To this I answer: First, if this be a truth (as for the present I have nothing in a strict way of arguing to oppose against it directly) that notwithstanding *God* hath fallen thus heavily upon *Adam* & al his, yet hath not hereby made himselfe any full satisfaction for the offence committed against him; this rather tends to ease and justifie these proceedings of *God* in punishing aswell *Adams* posteritie as his person, for his offence, that is, for the demerit of his offence, then any waies infringeth or impleadeth any thing therein. So that we shall not need, for the clearing of *Gods* justice in troubling all *Adams* posteritie for *Adams* sinne, to have recourse to a supposed imputation of the act of this sinne unto them, the sinfullnesse or demerit of it (which as hath been said, is a thing far differing from, and indeed contra-distinguished against the act of it) is abundantly sufficient thereunto.

Yet secondly I answer withall: that though the punishment of the sinne poured out upon *Adams* posteritie as well as his person, will not hold out full weight and measure with the sinfullnesse or demerit of it, in which respect *God* may seeme still to be behind hand with the creature, and not to have repaired his breach sufficiently: yet who seeth not but that he hath made a far more abundant provision for the vindicating of his glorious greatt esse, by causing this dreadfull tempest of his displeasure to raine upon all flesh, then if *Adams* person alone had bin rained upon in this kind, and the expressions of his indignation had reached no further. We have a common saying: *That where it is not to be bad, the King must loose his right.* Certainly if the great and terrible *God* ever payed any sinne home in wrath

SECT. 12

and vengeance, he is not behind hand with this sin of *Adam*.

Thirdly and lastly, I answer yet once more: that in this respect *God* may be said to have made, or given himselfe full satisfaction, in pouring out this fulnesse of wrath upon *Adams* sinne, not upon his person only, but whole posterity also: because he requireth nothing more by way of any further satisfaction for that sinne, but only the abiding or suffering of that wrath and punishment which he hath inflicted upon it, by *Adam* and his posterity. This sheweth that he is perfectly eased of that his great adversarie. At least wise, where he complaineth not, nor maketh any further demand, we cannot say that he is unsatisfied. That sacrifice which he required of his Sonne *Jesus Christ* for the taking away or purging the sinne of the world, was not required by way of addition to that punishment, which hee had inflicted upon *Adam* and all his; as if *Christ* with his sufferings, and men with theirs, should together make up one and the same entire satisfaction unto *God* for *Adams* sin. No, the Scripture calleth it ἀντίλυτρον, that is a vice-ransom, or counter-ransom, i. a satisfaction instead of a satisfaction. 1 *Tim.* 2.6. which implieth, that that wrath which *God* had already poured out upon the world for sinne, was in the nature of it and would have bin, had his mercy bin pleased to have suffered his justice to goe on with the full execution of it, and to have received at large. This for answer to the objection: and for the second particulare upon which the equity of *Gods* proceedings in involving as-well the whole posterity of *Adam* as his person in the punishment due to his first sinne, may well be built (as hath bin said) viz. the narrownesse of *Adams* person.

SECT. 13

The third and last (but of principall consideration.

tion in the businesse) is, the peculiar and neere relation of the posteritie of *Adam* to his person. His posteritie was so neerely and intirely his, when the sinne was committed, and the judgment first poured out upon it, that they were in his person, and as it were a part, or somewhat of it. The time was, when all men were but one *Adam*: as *Augustine* expresseth it: *Adam erat nos omnes. i. Adam was us all.* And againe, *Omnes eramus ille unus Adam. i. We were all that one Adam.* And the whole generation of mankind, is but *Adam*, or *Adams* person interpreted, or expounded at large: and may with as good propriety of speech be called *Adam*, as the nation of the *Jews* is often in the Scripture called *Jacob*. So then it being granted, 1^o that the sinne of *Adam* was exceedingly sinfull and demeritorious. 2^o, that his person (properly taken) by reason of the scantinesse or narrownesse of it, was not capable of the fulnesse of that wrath, which that sin deserved, and which it stood best with the glory of *God*, should be executed or poured out upon it: it cannot be thought any waies unrighteous or unquall, that his posteritie should be arrested also, and taken into Communion with his person in the punishment inflicted, to supplie that which was wanting in it. That *God* should not be stinted or streightned in making provision for his owne glory in the punishment of sin, but that he should punish till he maketh himselfe whole, at least till he cometh as neere into his owne, as conveniently he may, there is no man can judge unquall or unjust. Now then *Adam*, who was the sinner, having of his owne, whereof or wherewith to make satisfaction, I meane a posterity, which was so fully, so intirely, and (as I may say) so identically his owne, that it was as yet rather himselfe then his; it cannot but be thought equall

Augustin. De Peccat. Merit. at Remiss.

and meet, that *God* should rather seize upon these, to doe himselfe right, then upon the Angells or any other kind of creature that had not that neere and speciall relation to the transgressor. As in the case of the sinne of *Korah*, *Dathan*, and *Abiram*, (and so of *Achan*) before mentioned, the personall punishment of the offenders not holding out proportion with the nature and quality of their offences: there is no man but must needs conceive it more agreeable to justice, that their owne families respectively, and those that had the neere relation to them, should be taken to make up the exemplarinesse of the punishment, till it was increased and raised to the line and levell of the offence; then any other family or person, that stood at a further distance from them. *God*, in a faire and reasonable construction, involving Adam and his posterity in the punishment for his sinne, did but involve Adam himselfe; of his person only, because his person and posterity, when this punishment was executed, were but one and the same Adam. This is the third and last particular, upon which the equitie of *God*, in punishing atwell Adams posterity, as his person, for his sinne, seemes to be grounded, viz. the peculiar neerenesse and relation betweene his person and posteritie.

SECT. 14.

Me thinks there is a joynt intimation of all the three, in that Scripture, *Rom. 5. 12. Wherefore as by one man sinne entred into the world, and death by sinne, and so death passed upon all men, in that* (or rather, according to the best translations and expositions, *in whom*) *all men have sinned.* Here is first the demerit of this sin implied, in that death is said to enter into the world by it. There is nothing in sinne to draw death and condemnation after it, but only the demerit or sinfullnesse of it: as for the act it selfe, whereunto this sinfullnesse cleaveth (for *malum semper habitat in ali-*

ex o fundo, as one saith, evill is alwaies found with somwhat that is not evill) this is directly and efficiently from *God* himselfe (as hath bin said) and therefore *death* is no wages due to this: neither would it, in case it were *imputed* to any man, bring any guilt or condemnation upon him.

Secondly, it being further said, that *death* being entered into the world, passed *ἐν ᾧ πάντες ἀνθρώποις*, upon all men, or over all men, it sheweth, that *Adams* single person, was not sufficient or able to beare the fullnes of that punishment, which the sinfullnesse of his sin had deserved: otherwise *death* (doubtlesse) would have stopp'd there, and have gone, or passed on no further.

Thirdly and lastly, where it is added in the close, as the reason why *death*, being gotten into the world, should passe directly towards men, and should prevaile (in speciall manner) over them, and that over them all (without exception) *viz. because that in him, i. Adam, all men had sined*: this implieth, that had not men bin in the loynes of *Adam*, who was the sinner, or otherwise had no speciall or neere relation to him, this death had had no more right or advantage against them, then against other creatures.

So that now, these things duly considered, evident it is, that the *imputation* of *Adams* sinne, or rather of the act of *Adams* sinne: (for otherwise it is nothing to the purpose (so much spoken of and urged in this case) to his posteritie, is not the ground or cause of the punishment that is fallen upon his posteritie for it (neither is there the least little in the Scriptures sounding that way) but chiefly that speciall communion they had with him in his nature (having then their severall beings respectively in his loynes) and consequently in his sinne. *Ἐν ᾧ πάντες ἠμαρτόν*, in whom all have sined (saith *Paul*.) Therefore now the ground of that punishment or condemnation which is come upon all men, is not the *imputation* of *Adams* sinne

SECT. 15.

See more of this
in the Second
Part. cap. 2.
Sect. 11, 12, 13.

sinne, much lesse of the act of *Adams* sinne (as before we distinguished, but if any *imputation* be in this case, it is of every mans owne sinne in *Adam*, for it was 1. *Adam* alone that sinned, but *all* sinned in him it is every mans owne sinne that is *imputed* to him, and for which he is punished. As *Levi* himselfe is said to have paid tithes in the loynes of *Abraham* his Father, not that *Abraham's* paying of tithes was *imputed* to *Levi*, *Heb. 7. 9. 10.* so neither is it to be said, that *Adams* sinne is *imputed* to his posterity, but rather that his posteritie themselves sinned in *Adam*; and it is but every mans own sin, not *Adams*, that is *imputed* to him. To make a bare and district *imputation* of the act of anothers sin, the adequate and sole ground and foundation of that heavy judgement and punishment that is layed upon all men in this kind, is not so much to represent *God* to the minds and consciences of men, as a district, just and severe Judge (which with their interpretations may be affirmed of him) as to make him so farre to take pleasure, or to delight in blood, and in the ruine of his creature, that he will take occasion, even where none is, to slay and to destroy with death. And of the two (doubtlesse) it were lesse dishonourable unto *God*, to conceive or say of him in this case, that he fell thus heavie in wrath and judgement upon the whole posterity of *Adam*, because he would doe it, or because it was his absolute will and pleasure so to doe: then to pretend or conceive the bare *imputation* of the act of *Adams* sin, the cause or reason of it. For in the former, the absolute power or *Soveraigntie* of *God* over the creature, is plainly asserted (though perhaps in terms somewhat harder then many eares will well beare) but in the latter, there is only a cold and hungry pretence alledged, to beare out one of the greatest and most weighty acts of judgement that ever *God* exercised. Of the two it is lesse dishonourable to a Prince or Monarch,

Monarch, to professe a power above *Law*, then to exercise it under a pretence of justice. And what is there more in the *imputation* of *Adams* sinne, to make the punishment of it upon all his posterity, an act of justice in *God*, or to ease the conceit of absolute Sovereignie, then if there were no such *imputation* at all? Or suppose *God* should *repute* me to have sin'd in *Adam*, and because he so *reputeth* me, shall execute judgement upon me; in case I did not so sinne, as *God* *reputeth* me to have done, it had bin altogether as much justice in *God* to have punished me without any such *reputing* me to have sinned, as with it. But in case I did sinne (as the Scripture testifieth to my face I did) now there is no necessity or occasion why *God* should *impute* *Adams* sinne unto me, to make me capable of punishment: the *imputation* of this my owne sinne is abundantly sufficient. Besides, suppose I could not be truly said to have sinned my selfe, being yet in the loynes of *Adam*, and so my owne sinne not to be *imputed* unto me: yet my communion with *Adam* in his nature, or my neere relation to him, being one of his children and posterity, upon the former supposition, that *Adams* sin was not punishable to the height in the punishment of his person only, is a full and sufficient ground to beare out the justice of *God*, in laying all that punishment upon me he hath done. But of all conceits or apprehensions in this point, that hath the least consistencie with sobernes and truth, which makes the *imputation* of the act of *Adams* sin, which act was more from *God*, then from *Adam*, as hath bin said, though the sinfulness of this act, was wholly from *Adam*, and not at all from *God*) to his posterity, to be the reason and ground of that sore punishment wherein they are all included & involved: as if *God* reputing a world of men to have done that, which indeed was from himselfe (and therefore could at no hand be sinfull) were

SECT. 16.

were a sufficient ground in justice & equity, to bring the guilt of everlasting death and wrath upon them.

The summe of all that hath bin reasoned at large in this Chapter, amounteth to this: 1. that *the imputableness of the transgression of the Law* (were it granted) from one person to another, doth not necessarily evince the like imputability of the obedience of the Law. 2. that in Scripture, there is nothing said to be imputed unto any man but that which was his, before the imputation. 3. that to impute, doth never signifie the bare ascribing or setting over any act good or bad, unto any man: but a suitable dealing by the person, to whom the imputation is made, according either to the merit or demerit, of such an act. 4. that therefore, neither the act of any mans obedience nor disobedience to the Law, can either in Scripture language, or propriety of speech, be said to be imputed to any other, then to the persons themselves, obeying and disobeying. 5. That the Scriptures are altogether silent concerning the imputation of Adams sin to his posterity. 6. That reason itself fully demonstrates, any such imputation, to be no sufficient or tollerable ground or reason, why God in a way of justice and equity, might involve Adams posterity with his person, in the punishment due to his sin. 7. (and lastly) that there are other grounds herof, both more agreeable to reason, & to the rules & principles of common justice & equity: so that there is not so much as the least degree of any necessity, to bring the Imputation of Adams sin (in the sence pressed by our adversaries for their turns) upon this theatre.

The Conclusion resulting from the constellation of these particulars, is easily discerned to be this, that the Imputation of Adams sin to his posterity, is no better Argument to prove the imputation of Christs righteousness (in the sence questioned) to beleevers, then the imputation of Christs righteousness, is to prove, the imputation of Adams sin: and that neither the one nor the other (in the sence urged and opposed) have any firm footing either in reason or Religion.

The end of the first part.



THE
SECOND
PART,

CAP. I.

*Wherein is contained a briefe proposall of
the Particulars in this Second Part.*



Aving brought forth our strength, both of Scripture and Reason (seconded in both with sufficient authorities of men of best esteeme) as well to overthrow the conclusion set up by the Adversary in the Question debated, as to establish that which we have undertaken for and oppose against it: it remaines, that for the making good the ground which we have gotten, we should disarm our enemies, and take away those weapons from them wherein they trust, by answering those Scriptures and Reasons which are usually chosen for the service of this warrefare. and whereby some endeavour as well to build up, what we have laboured hitherto to throw downe, as to cast downe what we have to built up. The truth is, that no cause or truth reigneth in fulnesse of glorie

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rie and peace. till all the enemies thereof be, either reconciled or put under his feet. In consideration whereof, I shall no wayes smoother or dissemble any objection of the adverse party, as farre as I knowe they have yet pleaded. or can conceive. they may possibly plead yet further for themselves in the point depending, nor seeke to gaine the least advantage to my selfe by cutting the haire, or diminishing the strength of any argument, I shall propound against my selfe to answer: but rather on the other side, shall shew all fairness and faithfulness in relieving my adversaries, in their oversights and as farre as my ability extendeth endeavour to supply that which is wanting on their part, in maintenance of the cause they have undertaken.

I shall therefore in this *Second Part* of my *Worke*: first lay downe and prove (with all convenient briefenesse that may be) some conclusions, which have speciall relation to the Question depending, and will give a further light of insight therein, and which will be as foundations or groundsto frame answers upon, to severall objections that are, or may be made, against the decision maintained in this Discourse.

2. I shall lay downe and open some distinctions, which will, make a cleare and lightsome way for the truth through the darkenesse of many difficulties, which seeme to oppose it on every side, as well from the Scriptures, as reasoning otherwise.

3. I shall lay downe the nature and purport of *Iustification*, in the severall causes and carriages thereof according to the Scriptures, as farre as I am able to conceive.

4. I shall briefly propound and answer the Scriptures that are conceived to make against the opinion contended for in this Treatise, according to the tenour and importance of the former grounds and distinctions.

5. And lastly, I shall with like brevity close the whole businesse, by propounding and answering the reasons and Arguments, that seeme chiefly to lye against the Doctrine hitherto maintained.

A Treatise of IUSTIFICATION.

3



CAP. II.

Some Conclusions laid downe, and proved for the further clearing of the Point in Question, and for answering sundry of the Objections following.

HE for whose sinnes a plenary satisfaction hath beene made (either by himselfe, or another for him, and hath beene accepted by him against whom the transgression was committed, is as just and righteous, as he that never sinned, but had done all things that were requisite and meete for him to doe: This is evident: because there is as much justice and righteousness in repairing the wrongs and injuries done to any, as there is in abstaining from doing wrong. Hee that by his cattel, or otherwise, hath made spoyle in his neighbours corne, and hath given him full satisfaction for the spoyle done to his contentment, is as good a neighbour, and deales as justly and honestly with him, as he that never trespassed in that kind upon him. The essence and nature of Justice or righteousness (in the sense we now speake of, is this (as the knowne definition gives it) *Suum cuique tribuere*, to give to every one his owne, i. that which in a way of equity and right is due from us unto them. Now when we have injured or damnified any man in any of his rights, or things belonging to him, there is nothing more due to him from us, then that which is his owne, & that which is fully valuable to the injurie we have done unto him. Therefore he that tenders a valuable consideration, or satisfaction, for an injurie done to another, is just according to the height and utmost exigencie of justice, and consequently as just as he that never was injurious, or did wrong.

There is no *mediation*, or middle condition or standing, betweene a perfect absolution and freedome from all sinne, and a perfect and compleate righteousness; but hee that is fully discharged and freed from sinne, *ipso facto*, is made

Conclusion 1.
SECT. I.

Conclu. 2.
SECT. 2.

See Mr. Gataker
against Gomarus
p. 34. And Mr.
Bradshaw Iustiff.
p. 78. &c.

made perfectly and compleately righteous. The reason of this is evident: nothing can any way diminish or prejudice the perfection of righteousness, but only sin: as nothing can hinder perfection of light, but darknesse in one degree or other, or perfection of sight, but blindness in some degree or other. So that as the aire when it is free from all degrees of darknesse must of necessitie be perfectly and fully light, and a man that is in no measure or degree blinde, must needs be perfectly sighted: so he that is perfectly freed from all sinne whatsoever, must of necessitie be compleately and perfectly righteous withall. It is impossible to conceive a man defective in any part or point of righteousness, and yet withall to conceive him free from all sinne, sinne and righteousness being *in subiecto capaci contraria immediata*, as Logicians speak. The Scriptures themselves stil make an immediate opposition between the two Natures or Conditions we speake of, Sinne, and righteousness, never acknowledging, or so much mentioning, any third between them. As by one mans disobedience (saith Paul) many were made sinners: so by the obedience, of one shall many be made righteous. To find out a third estate betweene sinne and righteousness, we must find out a third Adam, from whom it should be derived. An estate of neutrality here, is such an estate or condition, as the man in the Moone enjoyeth.

Adam, whilst his innocencie stood with him, and till his fall by sinne, was compleately righteous, and an estate of justification before God; yea, for the truth and substance of righteousness, as righteous, as he could or should have beene, if he had liv'd to this day in the most entire and absolute obedience to the Law. His righteousness by this meanes had beene of a longer continuance, but not of any greater perfection or truth. Even as the second Adam, the Lord Christ himselfe, was as compleately and perfectly righteous from the wombe, and so from his first entrance upon his publique ministry, as he was at last when he suffered death. And had there beene any defect or want of righteousness in Christ at any time from his conception to his death, it must needs have beene sinfull (all absence of righteousness necessarily including a presence of sinne as the absence of light a presence of darknesse answerable thereunto) and consequently

Conclusion 3.

SECT. 3.

See Mr. Gataker
against Gomarus
p. 38.

sequently the great worke of the salvation of the world had miscarried in his hand. To say that *Adam* was not perfectly righteous, and consequently in a justified estate or condition before God, untill his fall by sin, is to place him in an estate of condemnation before his sinne, there being no middle or third estate betwene these two, Justification and Condemnation, as the Scriptures evidently imply in many passages. as *Rom. 5. 18. Deut. 25. 1. Rom. 33. 34. &c.* in all which places (with some others) you shall finde an immediate opposition betwene them, But especially this appeareth from *Rom. 8. 1. 2.* compared with *verse 3. and 4.* where you will finde Justification described by non-condemnation, or freedome from the Law of sinne and death: if there were a third estate or condition, betwene justification and condemnation, non-condemnation would not so much as necessarily imply justification, much lesse be used as a clause or terme equivolant thereunto. Therefore to grant, that forgiveness of sinne puts a man into the same estate and condition wherein *Adam* stood before his fall (which is generally granted by men of opposite judgement in this controverfie, and nothing granted, neither in this, but the unquestionable truth) is to grant the Point in question, and to acknowledge the truth laboured for throughout this whole Discourse.

Perfect remission or forgiveness of sinnes includes the imputation or acknowledgement of the observation of the whole Law, even as the imputation of the Law fulfilled, necessarily includes the non-imputation of sinne, or the forgiveness of all sinne, in case any hath beene committed. For how can he be said to have all his sinnes fully forgiven, who is yet look'd upon, or intended to be dealt withall, as one that hath transgressed either by way of omission, or commission, any part of the Law, and he that is look'd upon, as one that never transgressed any part of the Law, neither by omission, nor commission, must needs be conceived or look'd upon, as one that hath fulfilled and kept the whole Law, which is nothing else but to have a perfect righteousness, or (which is the same) a perfect fulfilling of the Law imputed to him. So that besides that perfect remission of sinnes, which hath beene

Conclu. 4.

SECT. 4.

*See Mr. Gataker
against Gomarus
p. 27. 28.*

*Omnia mandata
sabbatorum,
quod quisquid
non sit, ignoscitur.
Aug. Retra.
l. 1. c. 19.*

purchased by the blood of Jesus Christ for those that beleeve, there is no neede of (indeede no place for) the imputation of any righteousnesse performed by Christ unto the Law, because in that very act of remission of finnes, there is included an imputation of a perfect righteousnesse: or to speake more properly, and with Scripture exactnesse, that act of God whereby he remitteth and pardoneth sinne, is interpretatively, nothing else but an imputation of a perfect righteousnesse, or of a fulfilling of the Law. Compare *Rom. 4. ver. 6.* with *ver. 7. and 11.* Even as that act of the Physitian by which he recovereth his patient from his sicknesse, may with full propriety of speech be called that act, whereby he restoreth him to his health: this expression were but a plaine interpretation of the other, and no more. nor any thing else in substance, but it. And so that Act. by which the Sunne dispells the darknesse, may indifferently be called that act, by which hee fills the Aire with light. And as the Physitian doth not heale the disease by one act, and recover or restore health by another act, really differing from it. but doth both by one and the same act, healing the disease, and restoring, of health, being but two differing names or considerations of one and the same thing; In like manner, God doth not heale sinne, that is, forgive sinne by one act, and restore the life of righteousnesse, that is, impute righteousnesse by another act at all differing from it. but in, and by one and the same punctuall and precise act, hee doth the one and the other; forgiveness of finnes, and imputation of righteousnesse, being but two different names, expressions, or considerations of one and the same thing. And as it is but one and the same person that is sometimes called *Iesus*, and sometimes *Christ*, and the person *Iesus*, is sometimes called by the name of *Christ*, to import and signifie, that he is an annointed one; and againe, the person *Christ*, is sometimes called by the name *Iesus*, to signifie that he is a Saviour: even so one and the same act of God is sometimes called forgiveness of finnes, and sometimes an imputing of righteousnesse, and the forgiveness of finnes is sometimes called an imputing of righteousnesse, to shew and signifie that a man needs nothing to a compleate righteousnesse, or justification, but the forgiveness of his finnes:

A Treatise of IUSTIFICATION.

7

sinnes : and againe, the imputing of righteousness, is sometimes called the forgiveness of sinnes, to shew that God hath no other righteousness to conferre upon a sinner, but that which stands in forgiveness of sinnes. So that these two termes or expressions ; imputing righteousness, and forgiving sinne, do but aide and assist one the other towards a full explication of the nature and importance of that act of God, which sometimes goeth under the one name, and sometimes under the other.

If it be here demanded ; but how can God be said to impute a righteousness to a man, which never was, nor ever had a being, no righteousness (at least of that kinde, whereof we now speake) having ever beene, but that perfect obedience which Christ performed to the Law ? I answer,

SECT. 5.

1. That there is as expresse and compleate a righteousness in the Law, as ever Christ himselfe performed : yea, a righteousness more proper, and appropriable to all sorts and conditions of men, than that personall righteousness which Christ himselfe performed (as was shewed at large in the former part of this Treatise) And what if it be said, that God, in remission of sins through Christ from and out of the Law, imputeth as every man that beleeveith, such a righteousness as is proper to him ? This I am certaine, is a thousand times more agreeable both to reason and to the Scriptures, then to hold an imputation of such a righteousness, that is, of such a systeme and frame of actions, which were indeed a righteousness to him that wrought them, the Law requiring them of him, but can be a righteousness to none other person whatsoever, the Law requiring the same acts : for no man is therefore just or righteous, because he doth the things which the Law simply requireth, but because he doth those things which the Law requireth of him, in reverence to his personall condition, calling, and relations in every kinde. A man may be as wicked and finfull by doing that which the Law requireth of another man, as by doing that which the Law prohibiteth unto all men. But of this enough already. But

2. To the Objection propounded, I answer, further, that to say, God cannot impute a righteousness which ne-

ver

ver had a being, *i.* which never was really and actually performed by any man, is to deny that he hath power to forgive sinnes. Because for givenesse of sinne, is an imputation of righteousness (as hath beene proved) yea, and of such a righteousness, which as the Scripture teacheth us, is without workes, (*Rom. 4. 6. Rom. 3. 28 &c.*) *i.* a righteousness, not consisting or made up of any workes performed to the Law by any man: and what is this, but such a righteousness, as never had a being?

Conclusi. 5.
SECT. 6.
See Mr. Gataker
against Gomarus
p. 37. 34. &c.

Hee that is fully acquitted and discharged from his sinnes, needeth no other righteousness, to give him a right or title unto life. The Reason of this is evident also. Death is the wages of sin, and of sin only, being due to no creature in any other respect: nor upon any other terme whatsoever: and therefore cannot in a way of ordinary justice be inflicted by God upon any creature, but for sin.

See Mr. Brad-
shaw Iustific. p.
79.

Now he that is free from death, and no wayes obnoxious thereunto, cannot but be conceived to have a right unto life, there being neither any middle condition betwene death and life, wherein it is possible for a reasonable creature to subsist, nor againe any capacity of life, but by some right and title thereunto. Adam whilst his innocency and he stood together, and whilst he was free from sinne, had a right and title unto life, yea, and had the possession and fruition of it given unto him; (for how could he be threatened with death, *Gen. 2. 17.* who was not actually possessed of life) though he had not yet performed the Law; either by himselfe or any other for him, in any such sense as is contended for by some, as of absolute necessitie to give a right and title unto life: and if he had not a right unto life by his freedome from sinne, but was to purchase this right by an actual fullfilling of the Law, it would be knowne, what quantities of obedience to the Law hee must have paid, before he had made this purchase, and how long he must have obeyed and kept the Law, before this right and title unto life would have accr'd unto him. For had he lived a 1000. yeares in his integrity and uprightnesse without the least touch of any transgression, he had still bin a debtor of obedience to the Law, upon the same termes that he was at the beginning, and the least interruption or breach in the course of his obedience,

dience, had even now beene the forfeiture of that life hee enjoyed. So then this position also is unquestionably true, that there needs no other righteousness, but onely the forgiveness of, or freedome from sinne, to give a man a cleare and lawfull title unto life.

Notwithstanding the Scriptures of the new Testament, seeme to place the immediate right or capacitie which beleevers have to the Kingdome of heaven, and eternall glory, rather in the grace of Adoption or Sonship vouchsafed by God unto them through Jesus Christ, then in any righteousness whatsoever (even remission of sinnes it selfe not excepted, (as was proved more at large in the 12th. Chapter of the former part of this Treatise. The reason whereof may (haply) be this: because the life and blessednesse which come by Jesus Christ to the world through Faith, are of a farre higher nature, excellencie, and worth, than that life which was covenanted by God with *Adam*, by way of wages for his worke, or obedience to the Law; and therefore require a higher, and fuller, and richer capacity or title in the creature, to interesse him therein, than that did. Worke or labour faithfully performed, is sufficient to entitle a man to his wages, or hire: *the labourer* (saith Christ) *is worthy of his hire*: but the gift of an inheritance, requireth a speciall grace and favour, no lesse than of an Adoption to make a man regularly, and according to the usuall course of humane transactions capable thereof.

That satisfaction which Christ made to the justice of God for, sin, and whereby he procured remission of sinnes (or, perfect righteousness) and reconciliation with God for those that beleeve, consists onely in that obedience of his, which he performed to that peculiar and speciall Law of mediation which God imposed upon him (which we commonly, though perhaps not altogether so properly call his passive obedience) and not at all in that obedience or subjection which he exhibited to that common Law of nature, which we call morall. This is evident: because nothing can be satisfactory to divine justice for sinne, but that which is penall, without shedding of blood (saith the Apostle, *Heb. 9. 22*) there is no remission, and consequently no satisfaction: for doubt-

Conclusion 6.

SECT. 7.
See Mr. Grotius
against Gomar-
ius. p. 4. 15. 25.
And Petrus de
Insign. Christi.
lib. 5. cap. 7.
168. & 189.

lesse where there is satisfaction; there is, and may be remission. Now that that obedience or subjection which Christ exhibited to the morall Law, was no wayes penall to him, is evident from hence: Penall to him in respect of his Godhead it could not be, the divine Nature being no wayes passive in it selfe, nor capable of punishment. Againe, in respect of his humane nature, this obedience could not be penall, because it was required of man in his innocency, and imposed by God upon Adam before his fall: yea, and still lieth, and shall he to the dayes of eternity, upon men and Angels, yea and upon Jesus Christ himselfe in their glorified conditions. Love (which the Apostle affirmeth to be the fulfilling or keeping of the Law) never falleth away. Therefore to make obedience to the morall Law, penall, is to affirme, that man was punished; and that by order and appointment from God before his fall, or before hee sinned, and that the glorified Saints and Angels, yea and Iesus Christ himselfe are now punished in heaven.

Besides, the Scriptures themselves no where ascribe this satisfaction we speak of, or the work of Redemption, nor any part or degree of it; to the holinesse, innocency, or active obedience of Christ, but still to his passive. See *Rom.* 3. 25. *Rom.* 5. 5, 8. *2 Cor.* 5. 21. *Eph.* 1. 7. *Eph.* 2. 16. *Col.* 1. 14. *Heb.* 2. 14. *Heb.* 9. 12. 14. 26. *Heb.* 10. 10. *1 Pet.* 2. 24. *1 Pet.* 3. 18. *1 Iohn* 1. 7. *Revel.* 1. 5 &c. Besides many other places of like importance. But this is a point which I have had occasion to prosecute more at large elsewhere, where I have fully answered that common answer and exception to these and such like Scriptures, that they are all figurative, and by a Synechdoche, expresse the whole by mentioning only a part. Therefore I shall not further insist upon this here.

If Christ had fulfilled and kept the Law for us, in our stead: till the utmost period of his life, there had beene no occasion or necessity of his dying for us. There is no light clearer than this. For if we stand before God by vertue of the perfect obedience of Christs life imputed to us as our owne righteousness and obedience to the Law, perfectly righteous, we are no more obnoxious to the curse of the Law, and consequently have no neede of any satisfaction

Conclusion 7.

SECT. 8.

*See Mr. Gataker
against Goma-
rus, p. 8. 19. 20.
&c.*

*Quæ verò obedi-
entia activa, aut
passiva nati-
va, meritum
iustitiæ ascri-
bitur, mortem
Christi sine du-
bio inane red-
dunt. Par. de
Iustic. Christi
Activa & Pas-
siva. p. 121. 122.*

A Treatise of Iustification.

II

to divine justice, nor of any remission of finnes by blood. There needs nothing more to a perfect iustification, than a perfect righteousness, or a perfect fulfilling of the Law. This the Apostle clearly layeth downe, *Gal. 2. 21.* If righteousness be by the Law (whether performed by our selves, or by another for us, for there is the same reason of both in respect of iustification) then Christ is dead in vaine. This proposition is so cleare, and full of the light of its owne truth, that both *Piscator*, and *Pareus* heretofore, and *Mr. Gataker* of late, have not simply affirmed, but with more than an ordinary confidence avouched, that to hold an imputation of the active obedience of Christ amounts to no lesse than an abrogation of his death. But this consequence also (I remember) I have argued more at large in the 13. *Chap.* of the former Part of this Treatise, and therefore for the present leave it.

That Union and Communion which true beleivers have with Christ, doth no wayes require or suppose any such imputation of his righteousness unto them, as is conceived. That Union and Communion which the wife hath with the husband, doth not require, that whatsoever the husband hath should be imputed to the wife, or that the wife should be reputed to have whatsoever the husband hath. The wife is not reputed wife, because the husband is wife, she may be weake and simple notwithstanding, and justly so reputed to be: neither is the honesty or faithfulness of the husband in marriage so imputed to the wife, and therefore she must be reputed faithfull and honest in the same kinde. The wife may be loose and false, and deservedly so esteemed by all men, notwithstanding her union and communion with an husband, of upright affections neither doth the union and communion which the rest of the members of the body have with the head, necessarily require, that whatsoever the Head hath or doth, should be imputed to all the members respectively. The eyes which are in the head, are not imputed to the hands or feet; nor the eares which grow upon the head, imputed to the heeles, nor the actions or naturall functions of seeing and hearing, the one performed by the eyes, the other by the eares. imputed to the armes or legges; so that these should be said either to see

*Duo ista promun-
ciata, Christus
sanguinis effusio-
ne redemit nos
ab execratione
legis, & Chri-
stus obedientiam
prestitit pro no-
bis, implicans
contradictionem.
Piscator.*

Conclus. 8.
SECT. 9.

or to heare as they doe. In like manner there is not the least shew or colour of pretence, to build a necessity of the imputation of Christs righteousness to beleevers, upon that union and communion which they have with him, or to conclude and inferre, that because beleevers have union and communion with Christ, therefore his righteousness must be theirs in such a sence, that they may have the denomination of righteous therefrom, or be constituted and made righteous therewith. May it not be said with as much reason, that because beleevers have union and communion with Christ, therefore his soule and his body must needs be imputed to them, yea and his wisdom, and his power, and his glory imputed to them also, so that they are esteemed by God, as wise, as powerful, as glorious by vertue of such imputation, as Christ himselfe is.

SECT. 10.

That union and communion which beleevers have with Christ, are sufficiently, yea abundantly salved and made good in these and such like particulars. 1. By vertue of this union and communion with him, they are actuall members of that mysticall and blessed body or society, whereof he is the head. 2. They are partakers of the same spirit with him, who dwelleth in them, as he dwelleth in Christ himselfe. 3. They have communion & fellowship in the same fruits and effects of the Spirit with him. 4. By vertue of this union and communion with him they have part and fellowship in that Redemption, which he hath purchased with his blood. 5. They have speciall interest in that infinite wisdom and power of his, as in all other perfections, and excellent endowments of his person, whereby he is both every wayes able, and alwayes ready and willing to doe marvellously for them, and to advance the things of their peace. 6. they have a compleate right and title to that immortall and undefiled inheritance, which is reserved in the heavens. 7. They have communion and fellowship with God himselfe, and speciall interest in his love. 8. And lastly, they have communion and fellowship one with another, and are dearly and deeply interested in the mutuall affections one of another, besides many other rich priviledges of like nature, and of very precious concernment. So that to deny the

A Treatise of Iustification.

13

the imputation of Christs righteousness is no more to deny or any wayes to obscure their union & communion with Christ. than to deny that the miracles which Christ wrought are imputed to us, or than to deny that a man seeth with his hands, or healeth with his heeles, is a denying that the members of the body have any connexion, union or communion, with the head.

The sinne in of *Adam* is no where in Scripture said to be imputed to his posterity: neither can any other imputation thereof be proved, either by Scripture or sound reason, than that which stands either in a communion of all his posteritie with him therein (the second *Adam* only excepted, who for divers reasons was an exempt person) or els in a propagation of his nature defiled therewith, or lastly, in that punishment or condemnation that is come upon the world by it. But as for any such imputation of it, by vertue whereof, precisely considered, and simply as an act of Gods justice, all his posterity should be constituted and made formally sinners, neither doe the Scriptures acknowledge, nor sound reason admit. The former clause of this Conclusion is unquestionable. The Scriptures wheresoever they speake of *Adams* sin, and the relation of it to his posterity, wholly abstaine from the terme of imputation, neither doe they use any other word or phrase in this Argument of like signification and importance with it, at least in that notion and sence, wherein it is so frequently used by many in this controversie. But first, they acknowledge a communion betweene *Adam* and his posterity (except the before excepted) in this sin, in respect whereof, the sinne may as well be attributed to any, and to all of his posterity, as to *Adam* himselfe, as *Abrahams* act of paying tythes to *Melchizedech*, is ascribed to *Levie* being in his loynes, as well as to *Abraham* himselfe. And to say as the thing is (saith the Holy Ghost, *Heb. 7. 9.*) *Levie also which receiveth tythes, paid tythes in Abraham.* The truth and propriety of which saying, he makes good by this demonstration in the next words. *For he was yet in the loynes of his Father [Abraham] when Melchizedech met him.* It is not here said, that *Abrahams* paying tythes, was imputed to *Levie*, but that *Levie* himselfe payed tythes (in that act of *Abrahams*) as well as *Abraham*. So that this act of paying tythes, was

Conclusi. 9.
SECT. II.

as well *Levies* act, as *Abrahams*, and is imputed to him not as *Abrahams* act, but as his owne. In like manner the Scripture plainly affirmeth, that all *Adams* posterity sinn'd in *Adam* (in that first sinne of his especially) *Rom. 5.12.* but it no where affirmeth, that *Adams* sinne is imputed to them. Their owne sinne in *Adam*, may with good propriety of speech, and safety of truth, be said to be imputed to them: but that *Adams* sinne, otherwise than as it is or was theirs, as well as his, by reason of that subistance and being they had in him or in his loynes, should be imputed to them, hath neither ground in Scripture, nor consistance either with reason or truth.

SECT. 12.

That old rule in Metaphysiques, *Operatio rei consequitur esse rei*, i. the Acts or operations of things still follow the being of things, and are proportionable and suiteable thereunto, is sound and rationally, and of perfect agreement with that Scripture Reason, cited from *Heb. 7. 10.* There are severall kinds of beings and subsistences of things. A thing may have its being, *either in causis, or extra causas*, i. either in the causes of it onely, or out of the causes viz, when it is actually produced and in a compleate being. Again, those things that have their beings onely in their causes, may have their being either in their supernaturall causes onely, as the counsell, purpose, and power of God; or in the naturall causes also, that is, when such things have an actuall and compleate being, which according to the common course of nature and providence, are able and apt to produce them. Thus in Winter, the Rose may be said to have a being in the roote of that shrubbe that is apt to beare it in Summer, the naturall season for such births: Thus *Levie* (as we heard) is said to have beene, i. to have had a being, in the loynes of *Abraham*. And thus all mankind, even *Adams* whole posterity, had a being and subsistence in *Adam*. Now there are none of these kinds of beings and subsistences of things, but have their acts and operations proportionable and proper to them; the perfecter being, the perfecter and lesse dependent operation. Things that have an actuall and compleate being out of their causes, act, and worke of themselves, their causes that produced them, as such, having no communion or fellowship with them in

in their actions: Things that have their beings onely in their causes, act and operate in, and by, and with these onely, as having their whole dependance on them, and subsistence in them; yet are these acts and operations of things in their causes onely, as truly theirs, though not as perfectly and compleately theirs as they are the causes themselves, in and by whom they were performed. Thus *Levie* did as truly pay tythes in *Abraham*, as *Abraham* himselfe did, in whom he paid them, otherwise wee make the Scripture lesse true, in affirming the one, then the other. So that act of eating the forbidden fruit by *Adam*, was as truly the act of all his posterity, as his owne, though not so compleately and perfectly theirs, as his, hee having no dependance on them, or subsistence in any of them therein, but they all depending on him, as one in and by whom God had given them all their beings, and having their subsistence in him, as the naturall productive roote of all their actuall & compleate beings.

There being then a certaine and unquestionable truth, in this, that *Adams* sinne, was the sinne of his posteritie, as well as of his person, this the Scripture affirmeth and holdeth forth unto us, as one maine ground and consideration, why and how the world comes to be involved in the guilt and punishment of *Adams* transgression.

2. *Adams* sinne comes to relate or to have reference to his posteritie, in matter of pollution and defilement, and consequently of guilt and punishment by naturall descent and propagation from him. *Adams* person, the fountaine and spring-head of all his posteritie, being corrupted and poysoned with him, except God should have wrought miraculously and above the course of nature, either by a through purging of the fountaine, before any streame issued from it, or by dislevering, and untwisting (as it were) the poyson from the waters, in the very point and moment of their issue and source: (neither of which he was any wayes bound to doe) could not but send forth streames of like corruption and defilement with the fountaine it selfe. This the Scripture plainly teacheth in many places. *Who can bring a cleane thing out of an uncleane? not one, Job 14.4.* God himselfe by his ordinary power, cannot doe it. So our Saviour, *Job 3.6.* *That when his borne of*

4 The Fathers generally have taught this in-existence or being of all men in *Adam*.

Fuit *Adam*, & in illa perierunt omnes. *Amb.* in *Luc.* lib. 7.

Adam erat nos omnes: omnes eramus ille unus Adam. *Cer-*

tum manifestumque est, alia esse propria cuique peccata, in quibus hi tantum peccant, quorum peccata sunt, aliud hoc unum, in quo omnes peccaverunt, quando omnes ille unus homo fuerunt.

Aug. de Peccat. Merit. & Remis. l. 1. c. 10. In *Adamo* omnes peccavimus id. c. 13.

Si parvuli, quod vera fides habet, nascuntur peccatores, profecto eo modo quo sunt peccatores, etiam

pravaricatores legis illius, qua in Paradiso lata est, agnos-

cuntur, Aug. de Civi. l. 16. c. 27.

Qui non fuerit regeneratus, interitio; anima illa de genere ejus, quia refectionum meum

dissipavit, quando in Adam cum omnibus etiam

ipse peccavit, ibi

ECT. 13.

the flesh [corrupted and weakened by sinne] is [by the course of nature, whereunto God himselfe hath righteously consented] *flesh*, i. a creature or thing of the same sinfull and weake nature and condition with it. And (to forbear other texts of like importance this way) the Apostle, *Rom. 5. 19.* expressely affirmeth, *that by the disobedience of one* (meaning *Adam*) *many were made sinners*: not by the imputation of the Act of his sinne to them (this is neither Sunne, nor Moone, neither Scripture, nor good Reason) but by corrupting and defiling his owne person, by reason whereof, all that are borne of him in a way of naturall dissent and propagation, must needs be borne sinners.

3. (And lastly) death and condemnation are justly come upon the world, no so much (to speake properly, and with the Scriptures) for *Adams* transgression, as by *Adams* transgression, partly as this transgression of his was the sinne and transgression of the world (as hath beene already said and proved) partly as by meanes of this sin, the world, I meane all the sonnes and daughters of men that are borne into it, are become personally (and so completely sinfull. In this sence, it is said, *that by the offence of one death reigned* (*viz.* over all) *by one* *Rom. 5. 17.* and so *that death passed over all, in that all had sinned, ver. 12.* And againe, *that judgement came by one unto condemnation, ver. 16.* And *that all men by nature are children of wrath, &c.* *Ephes. 2. 3.* If men can find any propriety in the word *Imputation*, to signifie any of these three Considerations, let the sinne of *Adam* be said to be imputed to his posterity, I shall no wayes contradict it: but for any such imputation, as is pretended and pressed by many, by which men should be constituted and made formally sinners before God, and the sinne no wayes looked upon as theirs, but onely by meanes of such imputation. I neither finde the Scriptures affirming, nor am otherwise able to comprehend.

Though justification and salvation came unto the world by Christ the second *Adam*, as condemnation and death came by the first *Adam*; yet are there many different considerations and circumstances, betwene the coming and bringing in of salvation by the one, and of condemnation by the other. The Apostle himselfe gives instance

Conclusi. 10.

SECT. 14.

rance in two particulars wherein they differ greatly. *Rom. 5. 15. 16.* And besides these, there are many others. As first, the sinne of *Adam*, by which he brought condemnation upon the world, was as well the act of all his posteritie as his owne, in which respect they may as truly be said to have brought condemnation upon themselves, as *Adam*, but that obedience, by which Christ brought salvation into the world, can with no propriety of speech, nor with any consistence of truth, be said to have beene theirs, or performed by them, who are saved by it, so that these cannot now be said with any more truth to have saved themselves, then if they had not beene saved at all. It is said indeede, that God was in Christ reconciling the world unto himselfe, *2 Cor. 5. 19.* But it is no where said, that the world was in Christ reconciling it selfe unto God. 2. *Adam* by his sinne brought condemnation upon those who were in his loynes, and had a naturall being in him: but Christ by his obedience brought salvation unto them, that had no such relation to him, nor any being or subsistence in him, either naturall or spirituall (which is by faith) but were wholly aliens and strangers from him, yea and enemies to him. 3. All those that are condemned by *Adam* had their being in him altogether, at one and the same time. *Came* was not in *Adam*, before *Iudas*, nor *Iudas* after *Came*, but amongst those that are saved by Christ; there is an order and difference of time in respect of their ingrafting into him: some are sooner, and some later in him. *Andronicus*, and *Iunia Pauls* Cozens, were in Christ before him, *Rom. 16. 7.* 4. That disobedience of *Adam* by which he brought condemnation upon the world, was active: but that obedience by which Christ brings salvation to the world, is passive, as hath beene already proved, and may further appeare by comparing, *Rom. 5. 19.* with *Phil. 2. 8. &c.* 5. And lastly, the whole weight of the Redemption and salvation of the world by Christ, depended upon the merit and satisfactorinesse of that obedience of his by which it was procured, and not at all upon any relation of those to him or seminall involution or comprehension in him, for whom it was procured but the burthen of the condemnation comming by the transgression of *Adam*, depended not onely (or not so much) upon the demerit,

or offensivenesse of the transgression. but upon the relation of those to him who were condemned by him, as having a true naturall and seminall being in him. or in his loynes. when he transgressed. So that though the sin of *Adam* had bin of an inferior nature and of lesse demerit & provocation in the sight of God than it was, yet might *Adams* posteritie justly have bin involv'd in the same condemnation by it, wherein now it is, but if the obedience or sufferings of Christ had beene of lesse value, merit, acceptation or satisfaction then they were, the redemption and salvation of the world, could not have beene carried out. or obtained by them.

SECT. 15.

Hence the different manner of the Scriptures speaking of the one, and of the other, is very considerable, when it speakes of the Redemption or Iustification by Christ, it sometimes useth an expression, importing the worth, merit, or acceptation of Christ in his sufferings, as where God is said for Christs sake, to have forgiven us our sins, as *Eph.* 4. 32. But when it speaketh of the condemnation of the world by *Adam*, it no where saith, that God for *Adams* sake, subjected the world to death and condemnation but only thus, *By one man sinne entered into the world, and death by sin, Rom.* 5. 12. And againe, *through the offence of one many are dead, ver.* 15. Againe, *By one mans offence death reigned by one, ver.* 17. with many the like. still using termes and expressions, which doe not necessarily import the sinne of *Adam* to have beene the meritorious or demeritorious cause, (though this be not denied) but rather the instrumentall and mediating cause simply of this condemnation. It is true, the vertue and efficacie of the passive obedience of Christ it selfe, whereby the salvation of the world is purchased, is many times expressed by the same propositions or particles of speech, *By, and Through,* as *Rom.* 5. 11 *By him we have received the attonement, &c.* but there is nothing more frequent in the Scriptures then to speake that sparingly, and in generall termes onely in one place, which it speaketh fully, and with exactnesse, in another. But when it useth expressions constantly of one and the same line and importance, and never riseth higher, there can be no ground from the Scriptures, of conceiving any thing above or beyond such expressions,

in any subject ; as on the other hand, when we have expressions that are richer and fuller, and more distinct in any place, we are not to measure or confine our apprehensions and understandings of things to those that are lower and more generall. As in the case in hand, the more frequent expressions are, that, by Christ, or through Christ, and so by his blood, or thorough his blood, &c. we have Redemption, or Remission of sinnes: yet must we not from hence conclude, that therefore Christ, or his blood are barely an instrumentall cause or meanes of Redemption, and have nothing of merit in them, because these particles, by and through, usually signifie an instrumentall efficiencie, and no more: the reason is, because the Scripture else where supplieth that which is wanting in such expressions as these, and represents to us that speciall and peculiar kinde of efficiencie, which we call meritorious in Christ and his sufferings. And had it bin simply the demerit or offensivenesse of *Adams* sin that had brought the judgement or condemnation upon his posterity, there can hardly any reason be given, why the sin of the Angels that fell, should not have brought the like judgement and condemnation upon their whole creation: because doubtlesse the sin of these Angels, was every whit as demeritorious, and full of provocation, as the sinne of *Adam* was.

And therefore (by the way) they that use our *English* Translation onely, had neede be admonished, that they take the word, *OFFENCE* (as the Originall *ὑπεράνωμα*, is five or sixe times translated in that one Chapter, *Rom. 5.*) not, as commonly it is taken, in an active signification, or sence, as if it were either simply or principally the offensivenesse of *Adams* sinne to God, or the height of the demerit thereof, that inclin'd or moved him to bring death and condemnation upon the world for it, but rather in a passive (which is the sence that the Originall directly leadeth unto) i. for a sinfull stumbling (as it were) or miscarriage, not out of envie, malice, or other sinister end or intention, which are the maine aggravations of a sin, and raising the offensivenesse of it to the greatest height, but out of an inconsideratenesse or incogitancie, which though it be no cloake for sinne, yet is it a roote of the least bitterness or provocation, from whence it is lightly

SECT. 16.

possible for sinne to spring. And doubtlesse (to speede this Conclusion as fast as wee can) the consideration of that difference betweene the first and second *Adam*, which we have in hand, I meane in respect of the great disproportion betweene the demerit of the one, and merit of the other, is the ground and bottome of that notable and comfortable difference betweene them, wherein the Apostle so triumpheth, *Rom. 5. 15.* reasoning and raising up himselfe and others after this manner: but not as the offence, so also is the free gift, *viz.* in respect of an equall efficacie and power in the one to condemne, and in the other to iustifie and save: there is a great difference betweene them in this regard; For if through the offence of one, many be dead, much more the grace of God, and the gift by grace, which is by one man Iesus Christ, ha's abounded unto many. *i. ἑὶς τῶν ἁμαρτωλῶν, &c. 9. 15.* If the sinne of *Adam* being but a *ῥαπισμα*, an inconsiderate stumbling, or a sinne proceeding from incogitancie, and *Adam* himselfe but one, hath yet beene able to involve many. *i.* his whole posteritie, all that shall be borne of him, in death and condemnation: much more must it needs be conceived, that the grace, *i.* the gracious intent & purpose of God towards men, and the gift by that grace, *viz.* of righteousness & justification, by such a man as Iesus Christ is, who is both God and man, should abound unto many, *i.* iustifie and save with farre greater efficacie power and authority, (and as it were) with an higher hand, all those that by spirituall regeneration and a true faith shall descend from him. The strength of of the Apostles reasoning and inference in this passage Scripture, lyeth in this. The salvation of the world (saith he) must needs proceede with farre higher hand by Christ, then the condemnation of it did, or doth by *Adam*; Because 1. The foundation and groundworke of the one, was the free and gracious intent and purpose of God, which is a stronger, and more active and lively principle or spring to set all the wheelles and worke on going that depend upon it, then a permissive decree onely, which (as seemeth here intimated and employed) is the maine foundation the other (*viz.* the condemnation of the world by *Adam*) had, in respect of God. This permissive decree, though it be as cleare as the other, in respect

of the event and comming to passe of such things as are comprehended in it, yet is the motion of it but slow and heave in comparison of the other. Gods permissive decrees are chiefly executed by second meanes, or by occasion, of his withdrawing himselfe and leaving the creature to it selfe: but his gracious decrees have his heart and soule and strength, and might in their execution. And secondly, (that which is the more proper and immediate cause of the difference here laid downe by the Apostle) the condemnation of the world, as touching matter of provocation and offence given unto God, proceeds onely in the demerit and strength *ἰδὲς ἀποστασίας*, of one inconsiderate act of sinne, and that *ἰδὲς ἀνθρώπου*, from one onely meere man, whereas the salvation of the world, advanceth in the strength of such a righteousnesse, attonement, or justification, as was procured indeed by one man, but this one man was Jesus Christ, who is valuable with thousand thousands of men, and ten thousand times ten thousand thousands. So that what he hath purposely, and with all his might done for the justification and salvation of the world, must needs be of an incomparable farre greater efficacie to carry these before it, then the stumbling, or unadvised sinne of one poore, meere, and meane man (in comparison) can be to procure the condemnation of it.

Onely I desire that it should be here considered and remembered, that there is nothing said in all this Conclusion, any wayes to extenuate, either the demerit or guilt of *Adams* sinne, beneath their just proportions and degrees, but onely to shew, that there is a great excessse of merit in the obedience of Christ, above the rate and proportion of demerit in the disobedience of *Adam*.

There being these and other differences betweene *Adam*, in his condemning the world, and Christ in his Act or Worke in saving it: it is evident that all such arguments or reasonings which are drawne from specialites and particularities of agreement betweene them, are invalid and insufficient, except they have some other foundation to beare them.

That which makes a true and lively Faith instrumentall in Justification, is nothing that is essentiall or naturall

*Conclusi. II.
SECT. 17.*

raile to it, whether descent, propertie or act, but somewhat that is extrinsecall, and purely adventitious, viz. the force and efficacie of that will, good pleasure, ordination, covenant, and appointment of God in that behalfe. As it was neither the stature nor comelineffe of *Aarons* person, nor his descent from *Levie*, nor his grace, nor his wisdom, nor his knowledge, nor any service formerly done by him, either unto God, or his Church, nor any thing that in any proprietic of speech could be called his, that made him an high Priest, but Gods calling him unto, and investing him with that honour and function; he might have beene all that hee was otherwise, and might have done all that hee did otherwise, and yet without this a-nointing and appointment from God, another might have beene high Priest, and not he: So might Faith have beene Faith, both in the Originall and descent of it from the Spirit of God, as likewise in all that native beautie and excellencie that belongs to it, yea and put forth all those acts, which otherwise it puts forth, as to bring men to Christ, to lay hold of Christ, &c. and yet never have attained the honour that is now put upon it, never have beene instrumentall in Iustification. And as the same a-nointing or calling from God, which were confer'd upon *Aaron*, would have made any other man Priest, though of another Tribe, though lesse gracefull of person, of meaner gifts and abilities every-ways than *Aaron* was, had they beene conferred upon him; so had any other grace, as love, patience, temperance, or the like, the force and power of the same covenant or ordination from God to assist them, it cannot be conceived, but that any of these would iustifie as effectually, as faith it selfe now doth. Therefore it is unquestionably evident, that Faith doth not iustifie, as it relates to Christ or as it apprehends him, or redemption by him, or the like, because all these, and such like properties or acts as these are essentiall and naturall unto Faith (I meane to such a Faith as we speake of) and that Faith which hath not, or doth not all this, is no true, lively, or effectually Faith, or instrumentall in iustification: Wherefore, if Faith should iustifie in regard, or by vertue of any of these, it should iustifie by it selfe, or by some dignity, quality, or act that is proper to it,

it, or inherent in it. Hence it is that Scripture still suspends the justifying power or propertie of Faith, upon the will, free grace, and good pleasure of God, but never upon any act or qualitie proper to it selfe. *This is the will of him that sent me* (saith our Saviour, *Ioh. 6. 40.*) *that every man that seeth the Sonne, and beleeveth in him should have everlasting life,* &c. clearly implying, 1. That it is not any seeing of Christ, either corporally or spiritually, nor any beleaving in him that could carry eternall life, had it not the efficacie of the will of God to strengthen it thereunto. And 2 that had this Will of God fallen in conjunction with any other grace, or act of grace besides Faith they would have carried eternall life; after the same manner, and with as high an hand, as beleaving now doth. *Naamans* leprosie was cureable onely by the waters of *Iordan*, why? because the will and decree of God concerning this effect were upon these waters, and upon these onely; *Abana* and *Pharpar*, or any other River whatsoever would have done as much, had the same decree of God concurred with them. When causes have an intrinsecall and naturall power and efficacie to produce their effects, it is very improper (if not ridiculous) to ascribe such effects to the will and good pleasure of God. As to say it is the will of God, that the grace of patience should make a man patient, or the grace of humility, should make a man humble, or that such an element as we call fire, should burne, or the like, though there be a truth in them yet there is so little favour or weight of truth in them, that such sayings are not worthy the holy Ghost, and neither these nor any of their fellowes of like importance to be found in the whole Booke of God. So to say, that it is the Will of God, that beleaving in Christ should justifie, and so save men, if beleaving in Christ simply as it is beleaving in Christ did it, were an eccentricall expression, and no where to be paralleld in the Scriptures, I might adde many other Scriptures, as *Ioh. 1. 12.* where it is said, *that to those that received Christ, i. that beleaved in him, God gave the power or prerogative to be his Sonnes, i. decreed that such should be Sonnes unto him, and by vertue of such a decree, really made them such upon their beleaving; which clearly shewes, that beleaving in Christ,*

as such, doth not make a Son of God, but receives this power or prerogative by especiall giſt from God: which giſt might have beene given to any other grace, as well as beleeving. So *Eph. 2. 8.* By grace ye are ſaved, through Faith, *viz.* in Chriſt: therefore Faith doth not ſave ſimply, as, or becauſe Chriſt is the object of it, but by the efficacy and force of that gracious and good pleaſure of God whereby he hath covenanted with his creature that ſuch a Faith ſhall ſave it: which good pleaſure or Covenant of God with men concerning Faith, is called, *Rom. 3. 27.* *the Law of Faith* which Law is that which gives it that ſtrength and power which it now hath, to juſtifie and ſave. It were eaſie to make this pile of Scriptures large: but thoſe that have beene touched, are ſufficient to ſhew which way they generally incline in this particular.

SECT. 18.

Neither is that common plea, which is ſo frequently inſiſted upon, to prove the contrary, *viz.* that Faith juſtiſieth in relation to its object, or as it receiveth and apprehendeth Chriſt, or Chriſts righteousneſſe, or the like, of any value, if it be duely conſidered. The ſtrength of the argument is uſually bound up in this ſimilitude. As the hand is ſaid to enrich a man, becauſe it receives the money or treaſure, whereby he is enriched; ſo Faith muſt needs be ſaid to juſtifie, becauſe it receives Chriſt, who is our righteousneſſe, and by whom we are juſtified. To this I anſwer, that it is not ſimply the taking ſilver or gold with the hand, that enricheth a man, no nor the ſilver or gold ſo taken, that ſimply enricheth him. A man may be never the richer for receiving great ſummes of money of ſilver and gold; nay, a man may be much the poorer and more miſerable for receiving or taking money, if he receives or takes it contrary to the Lawes: As when a thiefe breakes into an houſe, and takes away much treaſure with him, or puts forth his hand to take a mans purſe by the high-ways ſide; his hand in theſe caſes cannot be ſaid to make him rich becauſe it receives treaſure: neither doth the treaſure ſo received make him rich, but poore and miſerable, becauſe now he is obnoxious to the ſentence of the Law, and owneſ his life and all he is worth beſides, unto it. Therefore if a mans hand

hand enricheth him by receiving that which doth enrich him, it doth it not simply as it receiveth it (for then it should doe it alwayes, and in all cases whatsoever) but it doth it by vertue of that Law, or agreement of the state where he lives, which secureth a man in the quiet possession and enjoyment, of such money or treasure, as hee lawfully receives to his owne use. So, though Christ be a treasure of righteousness and justification in himselfe, it doth not presently follow, that whosoever takes hold on him, or beleeves in him, should presently be made righteous, or justified by him: but here must intervene some Law, Covenant, or Decree from God, to establish and authorize such a beleeving or laying hold on him to be a mans righteousness or justification. Wee doe not suppose they can, but for argument sake we will suppose, that if the Devills should beleeve on Christ, hoping, or expecting to be justified by him as men doe, who beleeving are justified, yet they should be never the nearer any justification by him, though he be a treasure of righteousness. Why? because God hath made no Law, Promise, Covenant, or agreement with them, that they should be justified by Faith: therefore if it were possible for them to beleeve as men doe, yet Christ would be no more any righteousness unto them than now he is.

Much more might be said (and may be said elsewhere) for the evidencing of this Conclusion: but here I would hasten. In the meane time I desire to explaine my selfe a little further; touching this Conclusion, onely in two words. When I denie that Faith justifieth in its relation to its object, or as it layeth hold on Christ; I am farre from saying, or conceiving that any Faith should justify, but that onely which layeth hold on Christ; yea, I grant, and verily beleeve, that whereas there are many other acts of Faith besides beleeving or laying hold on Christ, as *viz.* to comfort and strengthen and purifie the hearts of those that beleeve, and the like, yet that decreet or good pleasure of God, which (I conceive makes Faith justifying, concurreth with it towards this great effect, onely in that act of laying hold on Christ, and not in any of the other. So, that in this sence, I grant & hold that Faith may be said to justify, as it layeth hold of Christ comparatively.

ly, viz. as this act of Faith is distinguished, from those other acts, which it likewise produceth; it doth not iustifie, either as it comforts, or as it purifies the heart, &c. but onely as it relateth to Christ, and layeth hold on him. This onely is that which I deny, that this act of Faith, whereby it receiveth or layeth hold on Christ, hath that in the nature, or inherently in it, or any otherwise, or by any other meanes, then from the will and good pleasure of God, which makes it availeable unto justification.

Conclusi. 12.
S E C T. 19.

a Cap. 19. S. 11.
1. 2.

b Tract of Iustification. p. 40.

c De Iustit. Habitu. Guentherent. Desp. c. 24. p. 33.
Voluit Christus peccata ista in se suscipere, ut non inde peccator sed hostia pro peccato constitueretur. idem. p. 333.

Conclusi. 13.
S E C T. 20.

It hath no foundation, either in the Scriptures or Reasons to say, that Christ by any imputation of sinne, was made formally a sinner: nor that sinne in any other sence should be said to be imputed to him, then as the punishment due unto it was inflicted on him. I shall not neede to insist upon the justification of this Conclusion, partly because it hath beene sufficiently argued and cleared in the former part of this Treatise: ^a but chiefly, because it is given in with both hands by the chiefe masters of that way of Imputation which we oppose. Christ (saith Bishop *Downham* ^b) was made sinne, or a sinner, by our sinnes, not formally (God forbid) but by imputation &c. And Bishop *Davenant* ^c calls it a thing repugnant to the salvation of men, and blasphemous once to imagine, that Christ should be made wicked, [ⁱ formally a sinner] by any imputation of sinne to him. And a little before, hee makes the imputation of sinne to Christ, to stand in the translation of the punishment of sinne, and curse of the Law upon him. And in another place, Christ was willing so farre to take our sinnes upon him, not as to be made a sinner hereby, but [onely] a sacrifice for sinne. So that if the men with whom wee have to doe in this businesse of imputation, would but stand their owne ground, and walke peaceably with their owne principles, wee should soone comprimize. For their great maxime is, that in that manner wherein our sinnes are imputed unto Christ, in the same Christs righteousness is imputed unto us. If so, then are not we made formally righteous by any righteousness of Christ imputed to us, because Christ is not made formally a sinner by any sinne of ours imputed to him.

Faith doth not onely (if at all declare a man to be righteous,

ous, or in a justified estate, but is the very meanes by which Iustification or righteousness is obtained, so that no man is to be reputed (nor indeede is) a person justified in the sight of God (specially if we speake of yeares of discretion) untill hee obtaines this grace of justification, by beleeving. This is the constant Doctrine of the Scriptures: and there is not one of many of our Reformed Divines that doe oppose it. *He that beleeveth not (saith our Saviour himselfe, Mar. 16. 16.) shall be damned.* If Iustification were in order of time before faith, it might very possibly be that many might escape damnation, who yet never beleeved, because they might die in that interim of time, which is supposed to lie betweene a mans justification, and his beleeving. The like argument might be framed from that passage also, *Iob 8. 24. Except you beleeve that I am he, you shall die in your sinnes.* But there are other texts of Scripture so pregnant for this truth, that there is no rising up with reason against them. Therefore we conclude (saith the Apostle) that a man is justified by Faith, without the works of the Law, *Rom. 3. 28.* That which hee had laboured hitherto, and laboureth on in some Chapters following, to prove, was not how, or by what meanes a man might know, or be declared, either to himselfe or others that he is a justified person, but how and by what meanes he might come to be justified. These two are of a very farre differing consideration and importance. It is of a thousand times more concernement to a man to be justified, than to know that he is justified. Besides, if the Apostles scope and intent here had beene to argue the declaration, or to propound the meanes of a discovery or manifestation of a person justified, and not simply to prove and shew, how and by what meanes justification it selfe is to be attained, there can no reason be given, either why he should have excluded the workes of the Law, or insisted upon Faith, rather than many other graces, as love, patience, &c. especially why he should have insisted on Faith onely, without the allocation of other graces. For it is certaine, that obedience to the Law, and so love, patience, temperance, humilitie, &c. are as effectuall, nay, have a preheminance above Faith it selfe, for the discovery of a man in the estate of Iustification. *Shew*

me thy faith by thy workes, and I will shew thee my faith by my workes, *Iam. 2. 18.* Therefore workes are more easie to be seene, and more apt for discovery or manifestation, then Faith: for that which discovereth or maketh things manifest, is light (*Ephes. 5. 13.*) whereas that which needs manifestation, is darkenesse in (comparison) and therefore the more unfit and incapable of being a meanes for the discovery and manifestation of other things. So elsewhere, love is represented as a grace of speciall use and service this way, I meane for the discovery and manifestation of justification, or of a man in a justified condition, but is never mentioned, as of any use for justification it selfe. Wee know that we have passed from death to life because we love the brethren, (*1 Iohn 3. 14.*) The Scripture doth not any where ascribe the like discoverie of justification, unto Faith: but justification it selfe it ascribeth unto Faith againe and againe. Therefore being justified by Faith, *etc. Rom. 5. 1.* So ver. 2. so *Gal. 3. 8.* The Scriptures foreseeing that God would justifie the Gentiles by faith, *etc.* It would make a sence very unfavoury and weake, to carry the interpretation of these words, thus. The Scriptures foreseeing that God would declare by Faith, that the Gentiles were justified: neither would such a sence any wayes accommodate that which followeth.

SECT. 21.

But I hasten, passing over many places: wherein Justification it selfe, not the discovery of Justification, is attributed unto Faith, and conclude with that one testimony. *Gal. 2. 16.* We knowing that a man is not justified by the workes of the Law, but by the faith of Iesus Christ, Even we have believed in Iesus Christ, that we might be justified by the faith of Christ, *etc.* not because we were righteous or justified, or that we might know our selves to be justified, but that we might be justified by the faith of Iesus. If the Apostle should here speak of a declarative justification, there is no relation why he should have excluded the workes of the Law, these being every whit of as declarative an importance this way, as believing it selfe, nay, above it (as we proved before) and the Scripture it selfe plainly intimates: Little children (saith Iohn) let no man deceive you, He that doth righteousness is righteous, *etc.* i. is thereby, viz. by his doing righteousness, declared

declared to be righteous or a person justified: it is no where said in such a sence, that he that beleeveth is righteous: Therefore it is evident, that the opposition which this Apostle still makes betweene the works of the Law, and beleeving, in the point of justification, is not at all in respect of the notification or discovery of it, either to the justified themselves or others, but simply and absolutely in respect of the effecting it. Besides, to make *Paul* say thus, that they had beleeved in Christ, that they might know that they had beene justified by beleeving in him: is to make him speake at a very low rate of reason, and understanding, and not much short of contradictions. For with what tolerable congruity or construction of reason, can a man be said, to beleeve with this intent, or for this end, that hee may know he is justified by beleeving? The doing of a thing for a certaine end, is no meanes to certifie, or assure any man, that the end is, or shall be, much lesse that it hath already beene obtained, by the doing it. Much more might be argued both from the Scriptures, and reason, and testimony of Authors for this Conclusion, if it were either necessary or seasonable in this place.

Neither are the things that can be objected against it, of any such weight, but that they may receive a faire and ready answer. I have heard onely of two Arguments that are made against it. The first is this, If a man must beleeve, before he be justified, then God doth not justify the ungodly, because he that beleeveth cannot be counted an ungodly man. To this I answer in few words, that when the Scripture saith, that *God justifieth the ungodly*, the meaning is not as if the person to be justified must needs be ungodly, in the midst of his prophanenesse, in the very nicke and instant of time, wherein God justifieth him. But God may be said to be he that justifieth the ungodly, because he hath found out a way and meanes whereby to justifie sinners and ungodly men, *viz.* Faith in Jesus Christ, which neither the Law knoweth, nor could ever the wisdom of men or Angels have imagined. The justification of the ungodly is ascribed unto God, as an high and excellent *elogium* of his wisdom and goodness; as when Christ is said to save sinners, the meaning

SECT. 22.

is not, that men are actually wicked and sinfull, when salvation is actually conferr'd upon them, but that he affords meanes to those that are sinners, as *viz.* the grace of Faith, Repentance, &c. whereby they may be (and many are) saved.

Or else secondly Answer might be, that God may be said to iustifie, not onely when hee absolves and perfecteth the act or worke of justification *i.* when hee passeth a sentence of absolution upon the beleever, but even when hee beginneth it, *i.* when he first toucheth, moveth, or incline the heart to beleieve, upon which justification properly so called, dependeth and followeth immediatly. Now before and untill this supernaturall touch or motion of the heart from God, a man in strictnesse and proprietic of speech may be called, *ungodly*. It is a common rule among Divines for the interpretation of many Scriptures: *In Scripturis, sepe fieri dicitur, quod fieri incipit.* In Scripture that is often said to be done, which is onely begun to be done, and whereof the cause onely is yet in being. Thus *Prov.* 11. 2. Shame is said to come, when pride commeth, *viz.* because pride is the cause of shame; and *Tit.* 3. 5. God is said to have saved men, when he hath conferred regeneration, or the washing of the new birth upon them, because regeneration is a meanes of salvation; besides many like instances that might be added. In like manner justification may be said to come, when Faith commeth; and God may be said to iustifie, when he giveth men Faith, whereby they shall be justified, &c. In this sence therefore God may be said to iustifie the *ungodly*, because he giveth Faith unto men being yet sinfull, whereby they are justified.

Thirdly, (and lastly) Further answer might be, that there being no prioritie of time at all but onely of nature between a mans beleiving and his being justified, so that in the very first instant and touch of time wherein he can be conceived truly to beleieve, he is to be conceived justified also; God may as properly be said to iustifie the *ungodly*, though he iustificeth onely those that beleieve, as to give Faith, or the grace of beleiving unto the *ungodly*. The reason is plaine, because in respect of time, a man is as immediately *ungodly* before his justification, as he is before

before his beleeving, though he be not justified, till hee beleeve.

SECT. 23.

The later Objections against the Conclusion in hand, is, if a man hath the Spirit of God given him, before hee beleeve, he must needs be justified before he beleeve: otherwise it must be said, that a man may have the Spirit of grace and sanctification, and yet be in an estate of wrath and condemnation. And that a man hath, and must have the Spirit of Grace before hee beleeve, it is evident, because otherwise he could not beleeve.

To this I answer, first, by concession, that a man is not able of himselfe, and without the speciall presence and assistance of the Spirit of grace, to raise an act of a true beleeving in his soule.

But secondly, by way of exception, I answer two things, first, that though a man cannot beleeve, without the gracious assistance of the Spirit of God, yet doth it not follow from hence, that there should be the least imaginable distance, or space of time, betweene a mans receiving the Spirit, and his beleeving, wherein hee should remayne liable to condemnation, because the first touch of the Spirit upon the soule, & the act of beleeving, may be, *ὁμοχροα*, and sticke as fast and close together in respect of time, as the scales of *Leviathan* doe in respect of place, which (by the description and testimony of God himselfe, who best knowes their compolure and frame) are so neere one to another, that no ayre can come between, *Iob. 41. 16.* The Sunne was not first made, and afterwards shined: but his shining in respect of time, is as ancient as his creation, there was not the least distance or space of time betweene, wherein any thing could be done, or the least motion performed. So may the coming of the Spirit of Grace unto the soule, and the act of the soules beleeving, touch in one and the same point of time (an infinit power being able to worke any thing in a moment) in which case it is evident, that there is no place for the inconvenience mentioned in the objection, viz. that a man endued with the spirit of grace should for a time be in an estate of condemnation, except hee were justified before he beleeve.

S E C T. 24.

2. Be it supposed that the spirit of grace should be at worke in the soule for any space of time before the soule hath put forth an act of true beleaving, yet till there be a saving worke of Faith wrought by him in the soule, it is no wayes inconvenient nor contrary to truth, to judge the person in an estate of condemnation, though he may be comming on in a way towards justification. As men that never come to be justified, but perish in their sinnes everlastingly, are said to be partakers of the holy Ghost, (*Heb 6.4.*) that is, may have many great and excellent workings of the holy Ghost within them and upon them; so may men to whom the grace of justification (and salvation upon it) is intended by God, have the like workings of the Spirit upon them for a time, and yet have no worke at all upon them truly saving, i. which hath an essentiall and necessary connexion with salvation. And till some such worke as this is wrought, though the Spirit of God be in them, yet are they under condemnation, and dying in their present condition, without some further worke of grace should certainly perish. Now though there may be many workings of the Spirit of God in men before they beleave, which may be called *Saving* in regard of their issue and event; yet is there none formally saving, that is, that hath salvation promised unto it, till Faith it selfe be wrought. The first touch of any worke upon the soule, that is, either truly sanctifying, or necessarily saving is that whereby the soule is enabled to touch upon Christ for its justification; neither is the habit of Faith first planted in the soule by the holy Ghost, and afterwards, the soule enabled by it, to exercise and put forth an act of beleaving whereby it, is justified: but as the common and more probable opinion is, that fruit-bearing trees, were at first created with ripe fruits upon them, so doth God at first create both the habit and act of faith in the soule in the same moment of time, and not the one before the other. So that the first act of beleaving whereby the creature is primarily justified, is not rais'd out of any pre-existent habit or grace of Faith, as all after acts of beleaving are, but is as immediately the product or effect of the power of God as the habit of Faith it selfe is; even as the fruits which (according to the opinion mentioned

were

were created with and upon their trees, did not grow out of these trees, nor were produced in a naturall way by them, as all after fruits growing upon them were, but were as proper and immediate effects of the creative power of *God*, as the trees themselves. So we see at last, that the conclusion laid downe, is no waies prejudic'd nor shaken by either of these objections.

The sentence or curse of the *Law*, was not properly executed upon *Christ* in his death, but this death of *Christ* was a ground or consideration unto *God*, whereupon to dispence with his *Law*, and to let fall or suspend the execution of the penalty or curse therein threatned. This is evident, because the threatning and curse of the *Law*, was not at all bent or intended against the innocent or righteous, but against transgressors onely. Therefore *God* in inflicting death upon *Christ*, being innocent & righteous, did not follow the purport or intent of the *Law*. If he had inflicted death upon all the transgressors of the *Law*, this had bin a direct execution of the *Law*, because this was that which the *Law* threatned and intended. But *God* in spareing and forbearing the transgressors, (who according to the tenor of the *Law*, should have bin punished) manifestly dispenceth with the *Law*, and doth not execute it. As when *Zaleucus* (the *Loecian Lawgiver*) caused one of his owne eyes to be put out, that one of his Sons eyes might be spared, who according both to the Letter and intent of the *Law*, should have lost both, he did not precisely execute the *Law*, but gave a sufficient account or consideration, why it should for that time be dispenced with, and not put into execution. In this sense indeed *Christ* may be said to have undergone or suffered the penalty or curse of the *Law*: 1°. it was the curse or penalty of the *Law*, as

Conclu. 14.
S E C T. 25.

now hanging over the head of the world, and ready to be executed upon all men for sinne, that occasioned his suffering of those things which he endured. Had not the curse of the *Law* either bin at all, or not incurr'd by man, doubtlesse *Christ* had not suffered at all. Again 2^o; (and somewhat more properly) *Christ* may be said to have suffered the curse of the *Law*, because the things which he suffered, were of the same nature and kind (at least in part) with those things, which *God* intended by the curse of the *Law*, against transgressors, namely *death*. But if by the curse of the *Law* we understand either that intire systeme and historicall body (as it were) of penalties and evils, which the *Law* it selfe intends in the terme, or else include and take in the intent of the *Law* as touching the quality of the persons, upon whom it was to be executed; in neither of these senses did *Christ* suffer the curse of the *Law*, neither ever hath it, nor ever shall be suffered, by any transgressor of the *Law* that shall beleeve in him. So that *God* required the death and sufferings of *Christ*, not that the *Law* properly, either in the letter or intencion of it, might be executed, but on the contrary, that it might not be executed, I meane upon those, who being otherwise obnoxious unto it should beleeve.

SECT. 26.

Neither did *God* require the death and sufferings of *Christ* as a valuable consideration whereon to dispence with his *Law* towards those that beleeve, more (if so much) in a way of satisfaction to his justice, then to his wisdom. For (doubtlesse) *God* might with as much justice, as wisdom (if not much more) have passed by the transgression of his *Law* without consideration or satisfaction. For him that hath a lawfull authority and power, either to impose a *Law*, or not, in case he shall impose it, it rather concern's in point of wisdom and discretion,

not

not to see his Law despised and trampled upon without satisfaction, then in point of justice. No man will say, that in case a man hath bin injured and wrong'd, that therefore he is absolutely bound in Justice, to seeke satisfaction, though he be never so eminent in the grace and practise of Justice: but in many cases of injuries susteyned, a man may be bound in point of wisdom and discretion, to seeke satisfaction in one kind or other. *Austin* of old, and *D. Twiss* of late, besides many other *Orthodox* & learned *Divines*^a, hold, that *God*, if it had pleased him, might have pardoned *Adam's* transgression, without the atonement made by the death of *Christ*. Therefore according to the opinion of these men, it had bin no waies contrary to the Justice of *God*, nor derogatory to the glory of it, if he had freely pardoned it, without any consideration or atonement. Only it is true, his requiring that full satisfaction which hath now bin made by *Christ*, is very futable and agreeable to that nature in him which we call JUSTICE, or severity against sinne: and if he had pardoned sinne without it, he had lost or passed over an opportunity of the declaration and manifestation of it to the world, but had done nothing repugnant to it, or to the prejudice or disparagement of it. And thus far I can willingly subscribe to the opinion. But whether such a free and satisfactionlesse condonation may be conceived to have had any possible consistence with the wisdom of *God*, (and therefore whether it had bin simply possible or no) I am yet somewhat unsatisfied. For a man to over-slip an opportunity, that might lawfully be taken hold of, and managed by him to some speciall advantage to himselfe, either in point of *Reputation*, *Estate*, &c. or the like, is repugnant to the principles of sound wisdom and discretion, but not of Justice; at least not

^a See Mr. Gataker's Defence of Mr. Wotton. p. 59. 60.

of Justice properly so called. And the *Holy Ghost* (*Heb. 3. 11.*) making it a thing so well becoming *God* (*ἵνα γὰρ αὐτῷ* &c. *i. For it became him, &c.*) intending to bring many children unto glory, to consecrate the Prince of their salvation through sufferings, *i. not* to save men without the death and sufferings of *Christ*, seem's rather to ascribe this cariage and method of the businesse to the wisdom of *God*, then to his Justice. But because confidence requires better ground, then present conceptions and apprehensions, I forbear further contending about the point in hand, for the present.

Only I desire this may be considered and remembered, as fully evident from the tenour of the Conclusion last estblished, that neither did the *Law* require of *Christ* the suffering of those things which he suffered, nor were the things which he suffered every waies the same (though in consideration, value, and importance, the same fully) with those, the suffering whereof the *Law* threatned against all transgressors.

Cap.



C A P. III

Certaine distinctiōs propounded
and explained, necessary for the further
understanding of the businesse in questi-
on, and the clearing of many dif-
ficulties incident to it.

THe word *Iustification* is taken in a double sense :
either *actively*, or *passively* : In the *active* signifi-
cation (as farre as concern's the question in hand,
and as the Scripture use of it extendeth in the great
businesse of the *Iustification* of a sinner before God)
it most usually signifieth that act of God, whereby he
justifieth, i. absolveth a beleevving sinner from the
guilt of, and punishment due to, his sinnes. It may,
in this *active* signification, signifie also, any act of any
other efficient cause of *Iustification* whatsoever (of
which kind there are many, as we shall shew after-
wards) whereby it operates or contributes any
thing, towards this effect, the *justification* of a sinner.
Yea to this *active* signification of the word, may be
referred the act of the forme it selfe, or formall cause
of *Iustification* which also in a way proper to it, may
be said to *justify*.

In the *passive* sense, *justification* may signifie the ef-
fect it selfe of any or of all the former actions, but
most properly and frequently it signifieth, that com-
plete

Distincti I.
SECT. I.

compleate and intire effect wherein all their severall influences and contributions meet and center together, viz. that alteration or change which is made in the person, or rather in the estate or condition of a person, when he is *justified*; which effect, alteration, or change, standeth in this, that whereas he was before the passing of such an act upon him, a man under the guilt of sinne, and liable to condemnation, now he is a free man, acquitted and discharged from both. In the former sense, *justification* is attributed to God. 1 *Rom.* 8. 30. *Whom he hath called, them also he hath justified, &c.* and. *ver.* 33. *it is God that justifieth*, and so to *Faith* often. In the latter sense, it is attributed to, or spoken of men. *Rom.* 5. 1. *Therefore being justified by Faith, &c.* and *ver.* 18. *Even so by the righteousnesse (or justification) of one, the free gift came upon many to the justification of life.* i. to the full discharge and acquitting them from all sinne, upon which life and salvation alwaies follow. So that if the Question be asked what our *justification* is, or wherein it stands, it must first be inquired, what *justification* it is, that the Question intends, for *active justification* is one thing, and *passive* another, and answer is to be made accordingly: In like manner remission of finnes, signifieth either Gods act, whereby he remitteth a mans finnes: or else the effect of this act in and upon him, whose finnes are so remitted. And generally all actions, either have, or in sufficient propriety of speech, may have the same name with their proper passions or effects (yea and sometimes with the relations resulting from them). As *causation*, *frigesaction*, &c. It is true, there are severall other acceptions and significations of the word *Justification*, besides absolution from sinne, when it is, or as it may be used in other cases, or upon other occasions: as *Christ* himselfe is said to have bin *justified*.

1 Tim. 16. *who yet had no sinnes forgiven him: and Abraham is said to have bin justified by workes.* Jam. 2. 21. *who yet had not his sinnes forgiven by or through his workes.* So a man that is falsely accused, may be justified, and yet have no offence forgiven him, as Christ was by Pilate when he professed *that he found no fault in him.* Luk 23. 4. But in the case and Iustification of a sinner before God, the word justification still signifies and imports, absolution from, or remission of sinnes, together with the punishment due to them: Neither can there any instance be produced from the Scriptures, of any other signification.

Iustice, or *righteousnesse*, hath severall acceptions in the Scriptures when it is attributed unto God, it signifies sometimes, that universall and absolute holynesse and integritie of his nature, which maketh him infinitely averse from doing any thing, little or much, contrary to the true rules of *Iustice* and *Equity*, and inclines him only to do things agreeable hereunto. Thus it seemes to be taken, *Psal. 11. 7. For the righteous Lord loveth righteousness, &c.* So *Dan. 9. 14. Reve. 16. 5.* besides many other places. Sometimes againe (and that very frequently) it signifieth, that nature in God which we commonly call *truth*, or *faithfulnessse*, in keeping promise. Thus it is taken, *Psal. 35. 6. Thy righteousness is like the great Mountains, i. thy truth in thy promises can never be shaken, or removed: Thus Heb. 6. 10. God is said not to be unrighteous, i. (as Param well interprets) not unfaithfull in his promise, &c.* So againe, *1 Iob. 1. 9. God is faithfull and lust to forgive us our sinnes, i. constant in his promise this way.* Thirdly, by the *righteousnesse* of God, is often meant that gracious affection and disposition of his towards his people, by reason whereof he is still propense and inclineable,

Distincti. 2.
SECT. 2.

to

to doe them good, as either to relieve and support them in trouble, or to deliver them out of trouble, or the like. And this (doubtlesse) is the most frequent signification of the word of all other. Thus *Psal.* 145. 7. *They shall abundantly utter the memory of thy great goodnesse, and shall sing of thy righteousness,* that is, of thy clemency and grace towards thy people. So *Psal.* 51. 14. *Mica.* 6. 5. besides other places without number. Fourthly, that gracious purpose and intear of God towards his elect, for giving them saving Faith in due time, is sometimes called the *righteousnesse* of God. Thus, *2 Pet.* 1. 1. those beleivers to whom Peter writes, are said to *have obtained like precious Faith with him, through the righteousness of God, &c.* Fifthly, (that which is of most concernment to the question in hand) by the *righteousnesse* of God, is sometimes meant, that *Iustification*, or that way, method, or meanes of *Iustification*, whereby God *Iustificeth*, and makes men *righteous*. Thus *Rom.* 3. 21. *The righteousness of God which is without the Law, i. that way and course which God hath found out for the Justification or making men righteous,* which consists not in the observation or works of the Law, is said to be *manifested, being witnessed by the Law.* (i. the writings of *Moses*) and the *Prophets*. So the verse following: the *righteousnesse* of God, which is by the *Faith* of *Iesum Christ*. In the like sense the word is also used *Rom.* 1. 17. *Rom.* 10. 3. In all which places (with their fellows) by the *righteousnesse* of God, is meant that *Iustification*, or way of making men *righteous*, which God himselfe out of his speciall wisdom and grace, hath found out and recommended unto the world, as being farre differing from that way of *Iustification*, which the wisdom of the flesh and the thoughts

thoughts of men run to much upon, *viz.* by workes and observation of the *Law*. In the same kind of expression, mens owne *righteousnesse*, signifies (*Rom. 10. 3.*) that way or meanes by which they intend or seeke to be *iustified*.

Some *Divines* of great worth and fame, affirme, that the word *Iustitia*, Justice or righteousness, in Scripture, never signifieth, that which is commonly called Justice to *God*, that is, that nature or affection in *God*, which inclineth him to punish, or take vengeance on sinne; (this they say is usually expressed by those terms, wrath and judgment) but either the goodnesse, mercy, and salvation of *God*, or the like. But whether this observation will stand or no, I make some question. For in the sixth place, I conceive that sometimes, that very affection in *God* mentioned, *viz.* his severity against sinne and sinners, is expressed by this word, *righteousnesse*. In this sense the word (I conceive) may well be taken. *Rom. 3. 25. 26.* &c. that he (i. *God*) might be *iust*, and a *iustifier* of him which is of the Faith of *Iesus*. that is, that *God* might appeare and be declared to be a severe Judge and punisher of sinne, and yet *iustifie* and acquit all those from sinne, who beleeve in *Iesus Christ*. Seventhly, *Christ* himselfe sometimes seemes to be called the *righteousnesse* of *God*, as *Esa. 42. 21.* The Lord is well pleased for his *righteousnesse* sake. So *Esa. 51. 5.* &c. Now *Christ* may be called the *righteousnesse* of *God*, because he is the great Author or Mediator of that *righteousnesse* or *Iustification* which *God* vouchsafeth unto the world. Lastly, the society and company of those that are made *righteous* or *iustified* by *God* through *Christ*, are called the *righteousnesse* of *God*: *2 Cor. 5. 21.* of which phrase we shall speake further in this Distinction.

Againe 2^o, this word *Iustice* or *righteousnesse*,

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when

SECT. 3.

Iustitia vocabulum, in Scripturis, semper notat Dei bonitatem, Misericordiam, salutem & redemptionem: nunquam vero adhibetur ad id significandum, quod vulgo iustitiam dicimus, nipe affectum illum quo Deus ad scelera et peccata, vindicanda propendet: ira & iudicii vocabula ad hoc significandum potius adhibentur. Cameron: Myroth: in vt. 21. cap. 3. ad Rom. p. 178.

when applied to men, sometimes signifieth, that generall frame of the heart or soule, consisting of all those holy dispositions, and affections, which are found in some degree, in every true-borne child of God. In this sense God himselfe attributeth *righteousnesse* unto Noah Gen. 7. 1. *Thee have I seene righteous, &c.* In this sense *righteousnesse* is opposed to the corrupt and sinfull frame of the heart in the estate of unregeneratenesse, and a *righteous* man to an unregenerate man. This sense is obvious in Scripture. Secondly, the fruits, works, or actions, arising from such a frame of heart, are sometimes called, *righteousnesse*. Thus it is used. *Act. 10. 35. 1 Ioh. 3. 7.* and elsewhere. Thirdly, that particular and speciall disposition, which inclineth a man to deale uprightly and according to the rules of equity, with all men, and is opposed to fraud, violence, oppression, &c. together with the worke and fruite of such a disposition, sometimes goeth under the Name of *Iustice* or *righteousnesse*. See *Gen. 30. 33. Drus. 1. 16. Esa. 33. 15.* besides many other places. Fourthly, (and with more concernment to the point in hand) *Iustification* it selfe (in the passive sense declared in the former distinction) is sometimes (by a metonymie of the cause for the effect) expressed by the word, *righteousnesse*. Thus *Gal. 2. 21. If righteousness (i. Justification) come by the Law, & by the works of the Law, then Christ is dead, in vaine. So Rom. 10. 4. Christ is the end of the Law for righteousness (i. for Justification) to them that believe. So ver. 5. Moses describeth the righteousness which is of the Law, &c. i. sheweth wherein that Justification consisteth, which is to be attained by the Law, if men will seeke to be justified by it: So againe. Ro. 5. 17. The guise of righteousness, i. of Justification: and ver. 18. by the righteousness of one, &c. i. by the iustifying*

instifying of one (as the former translation reads it, and that I conceive more agreeably to the originall *δι' ἑνὸς σωτιστοῦ*.) or rather by one *instifying*, i. by one procurement of *Iustification*, the gift came upon all men (*viz.* that beleeve) unto *Iustification* of life: meaning, that *Christ* by one and the same meanes used for the *instifying* of men, purchased and procured the *Iustification* of all those that should beleeve, be they never so many, and that such a *Iustification*, which shall be accompanied with salvation: See more instances of this signification of the word. *Rom.* 8. 4. *Rom.* 9. 30. *Rom.* 10. 10. *1 Cor.* 1. 30, &c. with divers others. Thus also, in the same propriety of speech, to make *righteous* and to *instify*, are but the same: as to make wicked and to condemne. Compare *Rom.* 5. ver. 19. with ver. 18. Fifthly, sometimes *Christ* himselfe is (by an ellipsis of the efficient or procuring cause very usually in Scripture) called the *righteousnesse* of men. i. the Author or procurer of their *Iustification* or *righteousnesse*: as *Ier.* 23. 6. 33. 16. &c. In the same figure of speech, he is elsewhere called *our hope*, *our life*, *our sanctification*, *our redemption*, &c. i. the Author, and procurer of all these respectively. Sixthly, by a metonymy of the cause for the effect, or of the antecedent for the consequent (a common dialect also in Scriptures) aswell the benefits, and rewards of a mans *righteousnesse*, in the first and third acception of the word, as the blessings and privileges which accompany that *righteousnesse* which we have by the merits of *Christ* in our *Iustification*, are sometimes expressed by the terme, *righteousnesse*. Thus *Iob* 33. 26. *God will render unto man his righteousness*. i. will recompence and reward every mans uprightness and integrity, with suitable blessings, and expressions of his love So *Psal.* 112. 9. *His righteousness remaineth*

See the first
Chapter of
the former
part of this
discourse.
Sect. 4. p. 12.

See *impedit
ira.* &c. p. 43.

maineth for ever. i. the praise, and other rewards of his *righteousnesse*, shall be durable and lasting. So *Gal. 5. 5. We through the Spirit waite for the hope of the righteousnesse of Faith.* i. for the great and royall privileges promised by God (and accordingly hoped for by us) to that *Iustification* which is by *Faith* in *Iesus Christ, &c.* See further *Deut. 24. 13. Esa. 48. 18. Esa. 61. 11. & 62. 2. &c.* Seventhly, the word *righteousnesse*, in some construction of words with it, hath no precise or proper signification, distinct and apart from the word with which it is joyned, but together with that word makes a sense or signification of one and the same thing. Thus in the phrase of *imputing righteousnesse* (*Rom. 4. 6. 11. &c.*) the word *imputing*, doth not signifie one thing, and *righteousnesse* another, but together they signifie one and the same act of God, which we call, free *iustifying*: So that to *impute righteousnesse*, is nothing else but freely to *iustifie*: and *righteousnesse imputed*, free *iustification* (*passive*) It is thus in many idiom's and proprieties of languages. In that Hebrew phrase of covering the feet, *Iudg. 3. 24. 1 Sam. 24. 3.* Neither of the words are to be taken in any proper or peculiar signification, but together they signifie one and the same thing, and that differing from the proper signification of either of the words. Many other instances might be given in severall phrases or formes of speech, the true sense and meaning whereof is not to be gathered from the proper signification which the words have severally in other constructions, but from the concurrence and joynt aspect of them in that phrase. Thus the Scripture phrase of going in to a woman is not to be interpreted, according to the significations of the words, in other sentences, or constructions of speech; but according to the importance which they still joyntly have

have when they are found together.

Eightly (and lastly) the word, *righteousnesse* according to the propriety of the Hebrew tongue, which often useth abstracts for concretes, signifieth sometimes a Society or company of *righteous* or *iustified ones*, sometimes of just or upright ones. In the former sense you have it, 2 *Cor.* 5. 21. *That we should be made the righteousness of God in him*, i. a company of *righteous* or *iustified persons*, made such by God, through *Iesus Christ*. In the latter sense you have it *Esa* 60. 17. where God promiseth to his *Church* and people to make their *exaltors righteousness* i. a generation or company of men that should deale righteously and fairly with them. In this dialect of speech, *poverty* (for so it is in the originall) is put for a company of poore men. 2 *Kings* 24. 14. *So Captivity for a company of Captives*. 2 *Chr.* 28. 5. *Deut.* 21. 10. and in sundry other places. So againe, *circumcision for circumcised*: *Phil.* 3. 3. *election for elected*, *Rom.* 11. 7. with the like.

So that aswell in studying as arguing the Question in hand, great care must be had, that we be not intangled and lose our selves in this multiplicitie of significations of this word, *righteousnesse*, which is a word almost of continuall use and occurrence in the businesse of *Iustification*, and yet of such an ambiguous and different signification and importance, that without much heedfulnessse, it may occasion much stambling and miscarriage in our understanding.

The *righteousnesse* or *obedience* of *Christ* is twofold, or of two kinds: the one *Divine* call *Iustitia persona*, the righteousness of his person: the other *Iustitia meriti*, the righteousness of his merit. The terms of *Active* and *Passive*, wherein this Distinction is commonly conceived, are not altogether so proper, because even in that obedience which we call

Ff 3

Passive.

Distincti 3.
See lect. 4.
See *Parvus De*
Iusti Christi
Active et Passive:
p. 180.
D. Prideaux
Lect. 5. de Iustitia,
p. 162.
Mr. Eradshaw
Iustitia: p. 88.
69. &c.
Mr. Forbes
Iustitia c. 25.
p. 111, 112, &c.

Obedientia Christi duplex est: altera, quam vi legu communu, qua creatura rationalu, verus homo cum esset; altera, quam vi legu mediatione peculiaru, sive patris redemptionu negotio initi, quam veru humanu Mediator et Redemptor, Deo Patri, debuit et exhibuit. Gataker: against Gomarus, p. 4. See further p. 15. & p. 25. *ibid.*

Qui obedientia activa aut sanctificari natus, meritum iustitie ascribunt, morem Christi sine dubio inane reddunt. Pareus De Iustici Christi Activ. and Pass. p. 181. 182. &c.

Passive, *Christ* was in some sort *active*, as willingly and freely submitting himselfe unto it. Notwithstanding the Distinction might passe well enough in these termes, if men were not exceptious. The *righteousnesse* of his person is that, whereby he *iustifieth* himselfe only, or is himselfe *righteous*: the *righteousnesse* of his merit, is that whereby he *iustifieth* others. The former consisteth partly of that integrity of nature which was in him, partly of that obedience which he performed to the *morall Law*, or that Law which is generally imposed upon all men. The latter, of that obedience or subjection which he performed to that *peculiar Law* of Mediatorship, which was imposed upon him alone, and never upon any man besides. For it is evident that *Christ* both did and suffered many things, not simply as he was man, but as he was Mediator: especially his voluntary submission of himselfe unto death for the ransome and attonement of the world, was the fulfilling of the great commandment in the *peculiar Law* of Mediatorship, being no waies bound by any precept in the *Morall Law* thereunto. If *Christ* had been bound as man, or by the *Morall Law*, to die for the finnes of men, his death had bin ineffectuall for others. For certaine it is, that no man dischargeth another mans debt, by paying his owne: and our Saviour himselfe, injoyneth his Disciples, when *they should doe only that which was commanded them*, though they should do this to the uttermost, yet *to say that they were unprofitable Servants, they had done but that which was their duty to doe*. Luk 17. 10. Besides, hee that maintaineth, that *Christ* was bound by the *moral Law* to die for the finnes of men, saith (in effect) that if he had not died, he had bin a sinner, and deserved to have bin punished himselfe: and so extenuateth and abaseth to the dust the infinitenesse of that grace

grace, which the Lord *Iesus Christ* manifested unto the world, by his dying for it.

If it be objected and said, *that other men are bound to lay downe their lives for the truth when they are call'd therunto, and so for one another.* I John. 3. 16. and this must needs be by the Morall Law: therefore *Christ* stood bound by the same Law to doe the like.

SECT. 5.

To this I answer, 1^o, that men considered simply as men, and not as sinners, or as men that have sinned, were not bound by any Law whatsoever to lay downe their lives at all, nor upon any occasion whatsoever: because *God* by promise had settled the inheritance and possession of life upon innocencie and integrity, forever. Therefore as the Apostle reasons in another case, Gal. 3. 21. *Is the Law then against the promises of God? God forbid.* So is it to be conceived in this case, that the promise of *God* being, *Doe this and thou shalt live*, there was no Law that should contradict it, that is, that should enioyne a man being innocent, and doing all things required in the Law, to die or part with his life, upon any termes whatsoever.

Therefore secondly, that obligation or commandement which now lieth upon men to part with their lives, either for witnessing the truth, or upon any other occasion, was not originally any branch of the Morall Law; but partly by reason of the intervening of sinne, but especially by reason of the great benefit of the redemption of the world from sinne by *Iesus Christ*, it is now a superadded duty (amongst many others) somewaies reducible to the Morall Law, but not properly or directly conteyned in it. And thus the Scripture it selfe plainly determineth. For speaking of this duty, of laying downe a mans life, in case the spirituall (yea or perhaps the tempo-
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rall necessity of some men doe require it (and doubtlesse there is the same reason of all other cases in this kind) it grounds the equity and obligation of it, upon the grace and benefit of Redemption by the death of *Iesus Christ*. *Hereby have we perceived love, that he layd downe his life for us: THEREFORE wee ought also to lay downe our lives for our Brethren.* I Joh. 3. 16.

So that (in the third place) *Iesus Christ* being universally free from sinne in and from the first instant of his conception to his death, and having none (nor any need of any) to die for his redemption, could have no tie or obligation upon him from the Morall Law, to lay downe his life upon any occasion whatsoever, in as much as this Law in the first institution and imposition of it, requireth death of no man upon no occasion but for sinne (neither did it then require this by any way or duty, but of threatening) neither doth it now require it of any man, but upon the supposall of sinne, and that great deliverance from sinne, brought into the world by another, *Iesus Christ*.

Fourthly (and lastly) I answer yet further; that no man hath ever any calling from God by vertue of the Morall Law, as now it stands with all the additions and improvements of it, to lay downe his life, either for witnessing the truth, or for the benefit of the Brethren, or for any other possible end or purpose when that end (whatsoever it be) for which this laying downe a mans life seems to be required, may be as well, that is, as Lawfully, and as sufficiently provided for in another way. For certainly neither doth the Morall Law, nor God himselfe by vertue of any commandement in this Law, require of men at any time, to die like fooles: and what is it but to die like a foole, when a man shall give his life for that, which might as well, and as effectually bee procured

procured by him in another way? If therefore it be conceived, that *Christ* might be called *God* by vertue of the Morall Law, to lay downe his life for witnessing or sealing the truth, I answer, that *Christ* could have as sufficiently provided for the honour and advancement of Truth another way, as by his death, *viz.* by the inward illumination and conviction of the judgements and consciences of men, by his spirit. Therefore he had no call by the Morall Law, to die for this end. If it be yet objected: but the salvation of men his Brethren, could not be provided for by him in any other way, but by his death only: Therefore in this regard and for this end, he might be bound by the Morall Law, to die: To this I answer (as before in part) that the Morall Law considered as simply morall, *i.* as requiring only those duties of a man, which were required of him in his estate of innocencie, threateneth all sinners (without exception) with death, without giving the least intimation or hope of any to die for them; so farre is it from imposing it by way of duty upon any man whatsoever, to die for them. Therefore whatsoever may now be conceived to be imposed upon any man by way of duty in this kind, doth not arise from the originall and native morality of the Law, but from that alteration and change which the grace of redemption by *Iesus Christ*, hath made in the estate and condition of men, by reason whereof many generall principles and impressions of the preceptive or directive part of the Law, are improved, and extended to many duties, which were not at first comprehended or intended in them. From all which duties it is evident, that the *Lord Christ*, considered simply as a man, or as an innocent and sinlesse man, or as having his condition no waies altered or made better by any Redemption by any another, was absolutely and universally exempt and free.

Thus at last we have (I conceive) sufficiently cleared

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SECT. 6.

red and established both the truth and necessity of the distinction last propounded, *viz.* of the *righteousnesse* of *Christ*, into that which is commonly called *Active*, wherein his personall integrity and holinesse is abtolved, and made perfect; and that which is called *Passive*, which is the *righteousnesse* of another Law differing from that which is called Morall, and was performed by him, meerely in relation to the *justification*, or righteous-making of others. The truth and necessity of the distinction, might be further evicted from the Scriptures, as from these and such like. *Esa.* 53. 11. *2 Cor.* 5. 21. *Heb.* 7. 26. *Heb.* 9. 14. *1 Pet.* 3. 18. &c. By all which passages it is evident, that *Christ* doth not *justify* others by the morall *righteousnesse* of his person whereby himselfe was made *righteous*, but by that other *righteousnesse*, which we may call *mediatorie*, *satisfactorie*, *passive*, or meritorious; and yet with all that this *righteousnesse* it selfe could have done nothing this way, but upon presupposall of, and inconstitence with the other, (as will hereafter further appeare) But because this hath bin sufficiently performed by others^a, and the distinction it selfe is granted and acknowledged by the learnedest^b of those that are (or at least, sometimes seeme to be) of opposite judgement in the maine of the controversie depending, I thus leave it.

Onely I desire to remember you of the Item *Parent* gives^c out of his observation touching this Distinction; *that the neglect hereof causeth much confusion, and encumbreth the Doctrine of Iustification with many difficulties and inconveniences, and renders it hardly defensible against the Papists and other adversaries to the truth of it.* Therefore in managing the present Question about *imputation*, speciall care must be had, that we neither use our selves, nor admit from others,

(a) *Parent de Iustic. Christi Alt. et Pass.* p. 181.

(b) Bish. Davenant *De Iustic: Habit.* c. 28. p. 364. Argum. 3. Mr. Bradshaw *Iustific.* p. 67. 72. &c.

Bish. Downham *Iustific.* c. 1. c. 2 Section 9.

(c) *De Iustic: Christi Alt. et Pass.* p. 180.

A Treatise of IUSTIFICATION.

51

others, these words, *the righteousness of Christ*, but with an eye to this Distinction.

A thing may be said to be *imputed* to a man in several respects and considerations. First, a mans owne acts whether good or evil, may be said to be *imputed* to him, when he himselfe and none other, is simply, and without reference either to reward or punishment either reputed or pronounced the doer of them. This sense of *imputation* is not unproper, yet do I not remember the word any where in the Scriptures so used. But in this sense, as well the *Active* as *Passive* obedience of *Christ*, are by *God* *imputed* to *Christ* himselfe, and to no other: and the sinnes of beleevers themselves, to themselves that have committed them respectively, and to none other.

Secondly, a mans doings whether good or evil, may be said to be *imputed* to him, when he is either actually rewarded, or punished because of them, or else is look'd upon by the Judge, as one that shall in due time either be rewarded or punished for such doings, except some reasonable and just occasion, shall in the meane time intervene, to alter either of these purposes concerning him. In this sense *Shimei* maketh request to *David*, that he would not *impute* folly to him, that is, that he would not punish him for that foolish act of his reviling him. So the sinnes of unbelievers may be sayd to be *imputed* to them, when either they are punished by *God* in this world, or else cast into Hell for them. In this sense also, the sinnes of the elect themselves before they beleeve, may be said to be *imputed* to them, because they are looked upon by *God*, as persons yet liable to condemnation for their sinnes, and that should in time actually be condemned, except by the precious benefit and advantage of *Gods* patience and long sufferance towards them, they should come truly to beleeve in *Iesum Christ* before death.

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Thirdly,

Distinct. 4.
SECT. 7.

Thirdly, Another mans trespasse or offence may be said to be *imputed* unto us, when either we are challenged or look'd upon as advisors, counsellors, or furtherers of him thereunto, or otherwise are hardly dealt with or punished, as if we had bin accessory in some such way: And so another mans vertue, learning, valor, and well-deserving in any kind may be said to be *imputed* unto him, who is conceived or look'd upon, as the chiefe Author, teacher, or encourager of the other, in any of these: In this sense the faire and hopefull cariage of King *Ioash* towards the beginning of his Reigne, may be *imputed* to *Iehojada* the Priest. 2 *King*. 12. 2. with 2 *Ch*. 24. 2. Thus the knowledge and courage which were found in *Peter* and *Iohn* are (in effect) *imputed* to *Christ* himselfe by the Priests and Rulers. *Act*. 4. 13. In this sense also the victory won by the valor and courage of the Souldiers, is oft *imputed* to the Generall or chiefe Commander.

Fourthly, one mans sinne (and so his vertuous act) may be said to be *imputed* to another, when this other, through ignorance or mistake, is look'd upon as the man that had performed either the one or the other, and is either censured or punished, or else honoured, or rewarded accordingly. In this sense King *Porseus*'s hostile attempt against the *Romans*, may be said to have bin *imputed* unto his Scribe or Officer by *Seavola*, when upon a mistake he slew him, supposing him to have bin the King. I do not remember any instance for this sense of the word *imputation*, in the Scriptures.

Therefore Fifthly, one mans wickednesse or ill deserts, may be said to be *imputed* unto others, when they are any waies punished, or worse dealt with in consideration thereof: as on the contrary, a mans worth, vertue or well-deservings in any kind, may be

be said to be *imputed* to others, as *viz.* his children, kinsfolke, friends, &c. when they are considered, and well dealt with in any kind, because of their relation unto such a man. In this sense *David* may be said to have *imputed* *Jonathans* kindnesse unto *Mephibosheth* his Sonne, when he preferred him to honour, in consideration thereof: and so the wicked act of those that accused *Daniel* and caused him to be cast into the Lyons Den, may be said to have bin *imputed* unto their wives and children, by the King, when he caused them also to be cast into the Lyons Den for it. *Dan.* 6. 24. So the sinne of *Achan*, to his house and Family. *Ios.* 7. and the sinne of *Dathan* and *Abiram* to their wives and Children. *Num.* 16. In this sense likewise, *Paul* willeth *Philemon* to *impute* to him (for so the word signifieth *τοῦτο ἴσως ἔσται*, *Phil.* ver. 18.) any wrong or injury that his servant *Onesimus* had done him, meaning that he was willing and ready to make satisfaction for it. In this sense of *imputation* (and in this only) the sinnes of men may be said to be *imputed* unto *Christ*, *viz.* because he suffered the things which he did suffer, in consideration of them: and these sufferings of his againe may be said to be *imputed* unto us, because we are rewarded, that is, *justified* & saved in consideration of them. But that either our sinnes, should be therefore said to be *imputed* unto *Christ*, because he is *reputed* by God to have committed them, or that his *righteousnesse*, whether *active*, or *passive*, should be therefore said to be *imputed* to us, because we are *reputed* by God to have done or suffered the one or the other, hath neither footing nor foundation either in Scripture or reason.

Sixtly, taking the word *imputation* in a large sense, that also may be said to be *imputed* to a man, which essentially and directly conduceth either to the be-

(a) In this sense the imputation as well of the Passive, as Active obedience of *Christ*, are elsewhere denied in this Treatise. See Part 1. c. 10 Sect. 4. &c.

SECT. 8.

nefit or punishment, which accrueeth unto him, from that which is more properly and immediatly *imputed* to him. In this sense, when the wife or children of a man that hath well deserved of a state or Family, are any waies rewarded or well dealt with in consideration of his desert, not only the deserts themselves, but his ingenuous and liberall education, together with his vertuous dispositions, as essentially requisite to make him a man capable of such deserving, may be said to be *imputed* to them. i. they have a benefit accruing to them from such education and dispositions of his, though not immediately, but by the intervening of those worthy acts and services performed by him. In this sense not only *Achans* sinfull and *sacrilegious* act of taking away the wedge of gold and *Babylonish* garment, but the bitter roote it selfe that bare this cursed fruit, I meane his coverousnesse, may be said to have bin *imputed* unto all those of his house, that were punished with him for that sacrilege, In this sense likewise aswell the habituall holynesse of *Christs* person, as the morall *righteousnesse* or active obedience of his life, may be said to be *imputed* to those that beleeve in him, because these were essentially and directly requisite, to make his death and sufferings, *justification* and life and salvation to them, as hath bin further opened in the former part of this Treatise. But because this signification of the word is somewhat remote and unusuall, and hath no manner of countenance from the Scripture, *Piscator*, *Parauus*, with other learned and Orthodox *Divines*, have simply denyed all *imputation* of the active *righteousnesse* or obedience of *Christ*, and (doublelesse) the Doctrine of *Justification*, as it is layd downe in the Scriptures, would not at all suffer, if the expression were layd aside altogether.

Seventhly,

Seventhly, a thing may be said to be *imputed* to a man when he is looked upon or dealt with, as if he had some true worth or qualification in him, whereunto there are speciall privileges belonging, when as yet he hath not, the worth or qualification indeed, but comes to have right to the privileges notwithstanding in some other way. In this sense *righteousnesse* is said to be *imputed* to him that beleeveeth, *Rom. 4. 6. 11. &c.* that is, he that truly beleeveeth in *Christ*, is looked upon by *God*, and partly hath, and partly shall have and enjoy all the privileges and blessings which do belong, and are annexed by covenant or promise, unto a perfect and compleate *Law-righteousnesse*, though here be no such *righteousnesse* found in him, because *Iesus Christ* by his death and sufferings hath purchased a right and title for him to these privileges and blessings: which title is actually derived and settled upon him, upon his beleeving. So that to say, *God imputeth righteousness to a man*, is but (in effect) to say, that *God* looks upon him with the same grace and favor, wherewith he would look upon him, if he were properly and legally *righteous* indeed, and had never sin'd, and intends all the further privileges and blessings of such a *righteousnesse* unto him. In such a sense as this, when a man take's likeing to, and loves another mans child, and intends to settle his estate upon him, he may be said to *impute* Son-ship unto him, because though he be not his Son, yet he confer's the rights and privileges of a Sonne upon him, as *viz.* fatherlike affection, and his inheritance.

Eightly, one thing may be said to be *imputed* to a man, for, or instead of another, when the rights and privileges which originally and properly belong to the one, are yet exhibited and conferr'd upon him, upon the performance of the other: or againe, when
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SECT. 9.

upon the committing of one offence, he is charged with the guilt and inconveniences of another, the guilt and evill consequences whereof are more notorious and manifest. Thus he that provideth not for his owne, especially for his household, hath the sinne of denying the *Faith*, i. the Gospell, *imputed* unto him (1 Tim. 5. 8.) because the evill consequences of both sinnes are much the same, but yet are more readily acknowledged, as likely to arise from the latter. In this sense also the *Faith* of him that beleeveth, is said to be *imputed* to him for *righteousnesse* (Rom. 4. 3. 5. &c.) because the same privileges, which originally and more apparantly did belong unto, and were settled by God upon a legall *righteousnesse*, or immunity from sinne, do now belong unto, and are settled by Covenant and promise from the same God, upon beleeving.

Ninthly and lastly, any matter of profit, benefit or advantage, which any waies accrueth, or is coming towards a man, whether by way of due debt, or of free donation and grace, or the like, may be said to be *imputed* unto him accordingly. Thus (Rom. 4. 4.) the reward, *vis.* of *justification* and life, is said to be reckoned, or *imputed* to him that worketh, (i. that shall deserve it by a perfect observation of the Law) of debt, and not of grace. The meaning is, that if any man should be rewarded by God with life and happinesse, upon his perfect obedience to the Law, such a reward would be generally taken and looked upon by men, as no matter of grace or favor from God, but as a matter of right and due debt to such a man.

There is no word or terme (to my remembrance) belonging to the dispute in hand, or to the Doctrine of *Iustification* in generall, more incumbered with variety of significations then this of *Imputation*, and conse-

consequently more obnoxious to mistake and misunderstanding. There is scarce any proposition can be framed, wherein this word is used indefinitely and without speciall limitation or explication, but may both be granted and denied, according to a different sense and acception thereof. As for example, such propositions as these. *The active obedience of Christ is imputed. The active obedience of Christ is not imputed. The passive obedience of Christ is imputed. The passive obedience of Christ is not imputed, &c.* are either true or false, according as the word *imputed*, is understood and taken in them. Therefore speciall care must be had how and upon what terms this word passeth, or be admitted in the present Controversie.

Obedience to the *Moral Law* may be said to be required of men two waies, or in two respects. First, by way of *justification*, that a man thereby may be esteemed perfectly *righteous* by God, and accordingly have all the privileges of a compleate *righteousness* conferred upon him. Secondly, by way of *sanctification*, that he may testify and expresse his subjection unto God, and his unfeigned desire of pleasing him in all things. In both respects this obedience was required of man, in his state of innocencie, and is still required of the Holy Angels, yea and was required also of the *Lord Iesus Christ* himselfe. Compare *Mat. 3. 16.* with *Iohn 19. 30. &c.* But since the fall of man, it is not required of him, by way of *justification* (in the sense expressed) but only in a way of *sanctification*. This is evident by these considerations. First, because a man being once touch'd with sinne, and failing in the least point of obedience (as all men were, and did in the fall) is not capable of any such obedience to the *Law*, whereby it is impossible for him to be *justified*, no, though he should

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Distinct. 5.
SECT. 10.

keepe the Law with all possible exactnesse ever after to the worldsend, without the least failing in the least point of obedience thereunto: the condition of a legall *justification* being, that a man must *continue* (*à carcere ad metas*, from the very first entrance upon his being, to the last end thereof) *in all things that are written in the Law to doe them*, so that the least trip or stumbling throughout all his course, wholly dissolves and overthrowes such a *justification*. Secondly, because God hath opened another way for the *justification* of sinners, *viz. Faith in Jesu Christ*, and certaine it is, that he never sets up one way against another, or one ordinance against another, so that what he intends should be effected by one, he should intend to be effected by another also, as hath bin argued and proved more at-large, in the former part of this Treatise. ^a Therefore to affirme, that the fulfilling of the Law is required of any man either by himselfe or by another in his stead, for his *justification* is to affirme, either that a man that hath sin'd, hath not sin'd, or that which God hath said, he hath unsaid.

Christ may be said to have kept the Law, in reference to our *justification*, two waies, or in a double sense: either 1^o, for us: or 2^o, in our stead. In the former sense, it may be admitted, that *Christ* kept the Law for our *justification*, but not in the latter. The former sense only imports, that this obedience of his had an influence into our *justification*, and did contribute that which was of absolute necessity thereunto; which hath bin explained, and granted, and (in part) proved formerly. The latter sense imports, that the keeping of the Law, was primarily required of every man for his *justification*, since the fall; and that God, in respect of the personall disabilities of men for such performance in reference to such an end, sent his Sonne *Jesu Christ* to performe it

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(a) cap. 12.
Sect. 2. ¶ 6.

Distin^{ti} 6.
SECT. II.

in their roomes and places. Which supposition stands convict of a manifest untruth in the former Distinction, and elswhere in this Treatise. ^a

The *Iustification* of a sinner (I meane *Passive*) though it be but one and the same entire effect, yet may it be ascribed to many (and those very different) causes respectively, according to their severall influences, and differing manner of concurrence thereunto. God may be said to *iustifie*, *Christ* may be said to *iustifie*, yea the *Holy Ghost* in a true and proper sense may be said to *iustifie*, *Faith* may be said to *iustify*, the *Minister* may be said to *iustifie*, (as well as to save, 1 Tim. 4. 16.) remission of sinnes may be said to *iustifie*, &c. Whatsoever contributeth any thing, more or lesse, either in a superior or inferior way, towards the raising and producing any effect, the effect it selfe may not onely according to truth, but in ordinary propriety of speaking be ascribed unto it. It is as true to say (and not unproper) that the sling in *David*s hand, or the smooch stone which he slang, or his act of slinging, killed *Goliath*, as to say, that *David* himselfe killed him, though it s true, *David* was the principall efficient in this action, and the other were but inferior and instrumentall. So that to reason thus, *Christ iustifies*, therefore *Faith* doth not *iustifie*: or thus, *Christ* is our *righteousnesse*, therefore *Faith* is not our *righteousnesse*, or remission of sinnes is not our *righteousnesse*, &c. is as if a man should argue after this manner. It is *God* that maketh rich, therefore money maketh not rich, or a diligent hand maketh not rich, which yet is a truth, and is affirmed by the *Holy Ghost*, at well as the other. Or thus, It is *God* that purifieth the heart: therefore man purifieth it not, neither doth *Faith* purifie it, nor doe afflictions purifie, &c. Or thus, The Physician recovered the sick: therefore his Physique did not recover

(a) Part 1.
cap. Sect.
Distincti. 7.
S E C T. 12.

him. It is a weak reasoning, *apositione cause principalis, ad remotionem accessorie*. Christ may Justifie, and Faith may Justifie, and remission of finnes may Justifie: yea Christ doth not *Justifie* without Faith, nor without remission of finnes, more then either of these *Justifie* without Christ, though it be true, Christ *Justifieth* after a manner peculiar to himselfe, and Faith and Remission of finnes, each of them after a manner proper to it selfe, and the manner, of *Justification* which is proper to Christ, is more excellent and of superior consideration, to the manner wherein either Faith or Remission of finnes *Justifie*. Therefore the argument doth not follow, from the affirmation of *Justification* by Christ, to the negation of the same *Justification* by Faith, or any other thing: but it well follows, from the affirmation of the peculiar manner of *Justification* which is proper to Christ, to the negation of the same manner, as belonging either to Faith, or to Remission of finnes, or any thing besides. This arguing is substantiall. Christ *Justifieth* by way of merit, or satisfaction, or attonement for sinne: therefore neither Faith, nor remission of finnes, nor any thing else *Justifieth*, either by way of merit, satisfaction, or attonement. Therefore care must be had to distinguish the simple act, from the peculiar manner, of *Justification*.



C A P. III.

Conteyning a brieve Delineation
or survey of the intire body of *Iustifica-*
tion, in the severall causes of it, accord-
ing to the tenour of the Conclusions and
Distinctions layd downe in the
two former Chapters.

AS well to give a full and free accompt of mine
owne judgement, and of what I conceive and
hold touching the great businesse of *Iustification*, and
the whole cariage of it in the Scriptures and coun-
saile of God, as also to furnish my Reader with some
further and clearer light, whereby to comprehend
the darknesse, and to discover the insufficiency and
weaknesse of those arguments, that either are
brought from the Scriptures, or otherwise framed,
against the maine Conclusion defended in this Tre-
tise: I thought it not amisse to enlarge the Discourse
by one Chapter the more, wherein to delineate and
represent (according to the modell of my weake in-
sight into so great a mystery) that faire piece or
frame wherein the grace, justice, and wisdom of
God have sweetly conspired for the *justification* of a
poore sinner. And because the perfect knowledge
hereof (I meane of the gracious designe of God in and
about the *Iustification* of a sinner) depends upon the
know-

SECT. I.

knowledge and right apprehension of the severall causes concurring and contributing therunto (as indeed the true knowledg of all things whatsoever, ariseth from the knowledge of the causes thereof) I desire leave to promise some few generall rules touching the number, nature, and property of causes in generall, but only such, which are generally acknowledged and subscribed unto by sober men that have had their wits exercised in discerning things agreeable to reason, and who can be no waies suspected as partiall, or any waies engaged, either on the right hand or on the left, in the Disputes agitated in this Discourte.

Rule 1.

The first rule I lay downe concerns the number of causes in generall, and is this: There are foure (and but foure) generall heads, fountaines, or kind of causes, wherunto and under which, all, and all manner of causes, be they never so many or various, which any waies conduce or contribute towards the raising of any effect or new being, may be reduced and comprehended. These are usually knowne and called by these names: 1^o, the *efficient*, 2^o, the *small*, 3^o, the *materiall*, 4^o, the *formall*. The sufficiencie of which division of causes in generall, might easily be argued and made good by demonstration, but that it hath beene done by many before me, and besides hath now for many ages by-gone, bin admitted by men of reason and learning, into the same honour of unquestionable truth, with their *νομιμα* *i.* their first and most undoubted principles of Reason.

Rule 2.

SECT. 2.

My second rule respects the different habitude or relation in generall, betweene the two former, and the two latter causes (as they were named) towards their effects, and is this. The *efficient* and *small* causes do never *ingredi compositionem* *i.* are never any part

part, any thing of the substance, of the effect produced but are alwaies extrinsecall therunto, and have their beings distinct from it. As on the other hand, the *materiall* and *formall* causes, are alwaies intrinsecall to the effect, and together make up (as it were) the intire substance and essence of it. As for example: The Carpenter who is the *efficient* cause of the House that is built, and so his Axe, Saw, Hammer, &c. are no parts of the house: neither is the conveniencie or accommodation of the dweller or owner, which is the finall cause of the House, any part of it: which appears thus, because the house may stand, and be the same house that it is: though the Carpenter that made it be dead, and though it had neither dweller nor owner belonging to it. But the tymber, Brick, stone, &c. which are the *materiall* cause of it, and the order, or method wherein they are contrived and wrought together in the building by the workman: which is the *formall* cause, are the essentiall and constituting parts of the house: so that if either of these should be altered or taken away, the house it selfe must be altered, and taken away with them.

My third Rule toucheth the absolute incapacitie in every one of these causes, of any more relations then one, in respect of one and the same effect, and proceeds after this manner: No one thing or cause whatsoever, can put on more habitudes or relations of causalitie then one, in respect of one and the same effect. As for example, that which is the *efficient* cause of a thing, can never be the *formall*, nor the *materiall*, nor *finall* cause of it. So againe, that which is the *materiall* cause of a thing, cannot be the *formall* cause of that whereof it is the *materiall*, nor yet the *efficient* or *finall*: and there is the same consideration of them all. Neither the Carpenter, nor his skill

Rule 3.

132 52(2)
2 1479.2

skill, nor his Ax, nor his Hammer (which are all efficient) can be the matter of the house he builds with them: neither can the tyber or stones, which are the *materiall* cause of it, be the efficient cause also. &c. It is true, in some cases, and in an improper and metaphorical sense, the same person that in one consideration is the *efficient* cause of a thing, may in another consideration be the *finall* cause of it. As when a Carpenter builds an house for himselfe to dwell in, in a sense he may be called both the *efficient* and *finall* cause of this house. But this is an improper expression, and according to Grammaticall and expresse importance of the words, not consonant to truth. For if we speake properly, the Carpenter cannot in this case be said to be the *finall* cause of his house, because the nature and propriety of the *finall* cause is, to receive it's being, by and from that, whereof it is the cause, and not to have a subsistence and being before it, as the Carpenter hath before the building of his house. Therefore the *finall* cause of the house under instance, is the Carpenters conveniencie of dwelling, which is a thing of another nature, and farre differing from his person. The like interpretation must rule to make exactnesse of truth of that common saying in Divinity, *that God is the efficient and finall cause or end of all things*,^a which the Scripture expresseth by calling him *Alpha* and *Omega*, *Revel. 1.* But for the rule it selfe layd downe, if rightly understood, it is universally and unquestionably true, that one and the same thing cannot possibly stand in more relations of causality then one, to one and the same effect, no more then one and the same point of Heaven can be both East and West, or North and South, in respect of the same Country or place.

(a) See sect.
6. of this c.

The 4th and last Rule I desire to lay downe, concerns the multiplicite of divisions, whereof the 4 generall heads of Causes mentioned, are capable. The rule I deliver in these words. Though there be but foure kindes, or heads of causes in the generall, yet under every one of these heads there are severall species of causes comprehended, and though all these under kindes or particular species of causes, agree together in that common nature of causality, which is expressed in that general head, under which they are respectively and severally comprehended, yet have they speciall and particular differences, and those very considerable one from another, betweene themselves. To prosecute all the distinctions or divisions of causes, that are found in Authors, or otherwise might be thought upon, would be to cast oyle upon the flames, and make the Reader double wearier of the length of his discourse, then he is already. I shall therefore instance (and that as briefly as may be) in some few, which I conceive have speciall relation to the businesse in hand, and without the knowledg whereof, the Doctrine of *Iustification*, can hardly be thoroughly and cleerely understood.

The first generall head of causes, which we called the *Efficient*, admits of more divisions and subdivisions, and conteynes more species of causes under it (which are yet all *efficientes*) then any of the other, yea then all the other three together. The truth is, that there is such an endlesse varietie of the kindes of *efficient* causes, that it is very difficult to finde them all out, or to give fitting names to many that may more easily be found. It shall suffice for our present occasion to mention some few divisions of them.

First, of *efficient* causes, some are principall, others lesse principall. The principall efficient cause, is that
I i which

Rule 4.
SECT. 3.

SECT. 4.

which worketh independently and from it selfe (I speake now in respect of created causes only : because otherwise, all causes whatsoever have a dependance upon *God* in their working towards the effect, having other *efficient*s under it, which worke likewise towards the same effect, but depend upon it (the principall cause) in their working : and these are causes lesse principall, or instrumentall. The Carpenter is the principall *efficient* cause of the house, his Axe, Saw, and Hammer, &c. are but instrumentall *efficient*s : because though these conduce and contribute somewhat towards the building of it, yet they are assum'd and ordered in their working by the Carpenter, and would do nothing if they were not acted and moved by him, whereas himselfe worketh independantly, being acted and guided in his worke by a principle within himselfe. It is true, in a sence the Carpenter may be said to depend upon his instruments in working, *viz.* as being unable to worke or build without them : but in point of causality, that only is counted a dependance, when a thing is either assumed, supported, or directed by another in it's *efficientie* : none of which can be verified of the Carpenter in respect of his instruments wherewith he worketh.

Againe, of causes *efficient*s, whether created or in-created, principall or lesse principall, some are naturall, some artificiall, and some morall. By the *efficient* naturall, I meane that cause which hath it's *efficientie*, or contributes towards the effect, by the exercising or putting forth, of some power that is naturall and essentiall to it. Thus the Sun is the naturall *efficient* cause of the light in the ayre, and of all other sublunarie effects which it produceth, because it produceth them all only by the exercise and putting forth of such principles, as of light, motion, influence,

ence, &c. as are naturall to it. In this sense, that kinde of efficient which otherwise is called voluntary, *i.* that workes freely and with the knowledge of its owne working, and is contradistinguished to that which is purely and simply naturall, may sometimes, and in respect of some effects, be termed naturall also, as *viz.* when it acteth towards any effect by any faculty, principle, or power that is naturall to it. In this sense *David* may be called the naturall efficient cause of the motion of the stone, wherewith *Goliath* was slaine: Yea the increated efficient cause himselfe (*God* I meane, who in other respects, is termed the supernaturall efficient) may in this sense be called the naturall efficient or producing cause of the world, (and so of all other effects whatsoever produced by him) *viz.* as he effecteth them either by that power, or by that authority which are naturall or essentiall to him.

Secondly, the efficient cause artificiall, is that which produceth its effect by the exercise of some acquired or superadded principle or habit of art. But of this kinde of cause we shall have no use in the businesse of *Iustification*, therefore we passe by it.

Thirdly (and lastly) the morall efficient cause, is that which contributes towards an effect, by inclining or moving the will or desire of the naturall efficient cause (capable of such motion) towards the doing or effecting of any thing. Thus first the wages for which a workman contracts to build an house or the like, and secondly, the hope he hath of receiving this wages upon the performance of this work, and thirdly the inward disposition which is in the workman, to undertake such a worke in consideration of such wages (with the like) may all be called morall efficient causes of that worke or effect

effect, whatsoever it be, that is performed by him. So the love and kindnesse which *Jonathan* in his lifetime shewed to *David*, were the morall efficient causes of that favour which *David* shewed to *Mephibosheth* his Sonne. With this kinde of causality, the greatnesse of the sinne of *Sodom* and *Gomorrab*, together with the severity which is in the nature of *God* against such sinnes and sinners, was the cause of that horrible destruction that came in fire and brimstone upon it, and the sinne of *Achan* the cause both of his owne ruine, and of his whole Family, with infinite more of like consideration.

For that likewise is to be knowne and remembered, for our better understanding of the businesse of *Iustification* when we come to it, that this impulsive or morall efficient cause is of two sorts or kinds: First, that which moves the naturall efficient from within himselfe, to doe such or such a thing, which Logicians call *ἐξωθεν κίνησις*. Secondly, that which from without moves or inclines him accordingly, which they call *ἐκτὸς κίνησις*. As for example, when a man upon the knowledg or sight of another mans miserie in any kind, is perswaded to administer comfort or reliefe to him, the miserie of the man being knowne to him is the latter kinde of cause of that comfort or reliefe which he administers; and the inward tendernesse or compassionnesse of his nature towards those that are in miserie, is the former. Of both these kinds of efficient causes, there may be many, in respect of one and the same effect, some more principall, i. more effectually moving, and some lesse; as will cleerely appeare in the case of *Iustification*.

SECT. 5.

Thirdly, of the efficient causes, some are more remote, and mediate; others againe more neere and immediate. The remote cause of a thing, is that which

which contributeth towards the effecting of it, but yet doth not reach the effect it selfe, but by the interposall and mediation of another. The next and immediate cause, is that which produceth the effect, without the interveening of any other cause betweene. Thus a mans eating and drinking, are the remote causes of his health and strength, by meanes of a good digestion, distribution, and incorporation of what is so digested, into the severall parts of the body coming betweene, which latter are the neerer and more immediate causes thereof. So the capacitie and diligence of an Apprentice in learning his Trade, are remote causes of that estate or subsistence, which afterwards he raiseth by working upon it: and consequently of all that good which he doth in any kind, with his estate so gotten. So that abstinence or temperance which the Apostle speaketh of; 1 Cor. 9, 25. in him that striveth for masteries, is the remote cause of all those victories and prizes which he obteyneth and carrieth away, by running, wrestling, &c. And generally whatsoever prepares or qualifies the naturall efficient for the producing or accomplishing of any effect, may properly be called a remote cause of the same. And in this respect, the personall holinesse, and the *active* obedience of *Christ* to the Law, may be called the efficient causes of *Iustification*, but causes remote, not immediate, because they qualified him for such sufferings, whereby this great effect of *justification* was procured, but had no immediate influence thereinto.

Onely that is briefly to be remembred concerning this division of causes efficient, that as there may be many remote causes of one and the same effect, so there may be many immediate and conjunct causes also. (though some great Artists conceite other-

(a) Keckerman
System Logie.
 l. 1. c. 15. p.
 146.

wife^a) but these must still be of severall kinds. The principall and instrumentall causes are alike immediate, in respect of the effect joyntly produced by them, &c. And the first, or increased cause, God, is alike immediate in every effect, with the created cause that is most immediate to it.

There are many other Divisions and kinds of this first head of causes, which we call efficient, as 1^o, there is the efficient solitarie, and the efficient in consort or association with other causes. 2^o, the efficient which hath a proper, naturall, and direct tendencie towards the effect, which they call *efficientes per se*; and the efficient which falls in on the by, and concurr's towards the effect, but accidentally, and besides any natural inclination it hath towards the raising of the effect, which they call *causa per accidens*. 3^o, there is a kinde of efficient which they call *subordinata*, i. of an inferior order, in respect of another cause that is of a superior; and *coordinata*, i. such a cause, as is of the same ranke and order with another, &c. besides divers others; which I insist no further upon, because I conceive the Doctrine of *Justification* may be sufficiently delivered and understood without the particular knowledge of them.

SECT. 6.

The second generall head of causes mentioned, was the finall cause, or the end, so called (as it seem's) because both the action and intention of the principall efficient are terminated, ended, and satisfied in the affection or atteynement thereof. There are severall divisions and kinds of this cause also: but because there is little, or no dispute or question touching the finall cause of *Justification*, amongst those that are much dissenting in judgement about other causes thereof, I shall passe over this cause with the more brevity.

The finall cause or end of an effect or thing caused,
 or

or of a thing to be effected or caused, is either that which is called *Finis per se*, that is, such an end as the effect is naturally and of it selfe apt to produce, and raise: or else that which is called *Finis per accidens*, that is, such a thing and end, which followes upon, and may be in some sort said to be produced or occasioned by the effect, but yet is a thing of that nature and importance, which doth not answer the nature and propriety of the effect by which it was occasioned or produced. Thus the hardening of reprobate and wicked men, and so the increasing of their condemnation &c. are accidentall ends of preaching the Gospell, or of the Gospell preached, because they are oft occasioned and somewaies caused and produced thereby, but do not answer or suite with the nature and propriety of the Gospell or preaching thereof, which are sweet and gracious. As on the contrary, the softning and melting of the hearts of men, and so the furtherance of them in the waies of salvation, &c. are ends *per se*, or proper ends of the preaching the Gospell, because they are not only produced by it, but likewise are things that sympathize in nature and property therewith, and sweetly answer the tenor and importance of such an action.

Againe secondly, of small causes or ends *per se*, some are primarily such, &c. more properly so called: others againe are secondarily such, and lesse properly so called. The small cause or end primarily and properly so called, is that which the principall efficient intends to accomplish and to attaine, by meanes of such or such an effect produced by him. And this againe is double, or of two kindes. First, that which is more principally so intended by him; Secondly that which is lesse principally intended. The end lesse principally intended, is that which is intended

intended with reference and subordination to some further end, as *viz.* to that which is more and most principally intended : as on the contrary, the end more principally intended, is that which hath inferior ends subservient to it, and destinated to the effecting of it. Thus the house it selfe which the workman builds for himselfe to dwell in, is the lesse principall end of his labour in building. and his own conveniencie of dwelling or otherwise, is the more principall, because the house was intended chiefly in relation unto this. So the sorrow which *Paul* wrought in the *Corinthians* by his Epistle (*I Cor. 7. 9.*) was the lesse principall end of his writing, and their repentance the more principall, because that was intended by him, as a meanes conducing unto this. And that end which is intended simply for it selfe, and without any subordination or reference to another end beyond it, is the supreme, Sovereigne, and most principall end of all, as the glory of *God* is to himselfe in all his works, and should be to the creatures also in all theirs.

But secondly, the finall cause or end lesse properly so called, is that, to which or to whom, or for whose good, the end properly so called, is intended. Thus the patient or sick person, is the end of that recovery or health, which the Physician seekes to procure: and the elect, the end of the great dispensation of *God* in *Christ* : and in this sense *God* himselfe is sayd to be end both of this, and all other his dispensations whatsoever.

SECT. 7.

The third generall head or fountaine of causes, was the Materiall. Now the matter, or materiall cause of a thing, is either that which is properly, or improperly so called. The matter or materiall cause properly so called, is that which in union with the forme, makes up a substantiall compounded body. So that this

this kinde of matter (matter properly so called) is proper to, and only found in that kinde of nature or being, which we call a substance, as the Heavens, the 4 Elements and all things that are compounded and made of them, and is it selfe alwaies a substance. The matter of a thing improperly so called, is that which hath some kinde of analogie or proportion onely to that which is matter properly. In this sense, that other nature or kinde of being, which we call accidentall, as actions, passions, qualities, figures, relations, &c. may be said to have matter, as *viz.* either their subjects wherein they have their existences and beings, or their objects, upon, and about which they act, worke, or are exercised: or thirdly (and lastly) the parts whereof some of them doe consist, and are made up. In the first sense, the wall may be called the matter of the whitenesse that is put upon it, and the fire, the matter of the heate that is in it, and a man the matter of the learning or knowledge that is in him, &c. In the second sense, the wall is the matter of that act of the Painter or Plaisterer, whereby he made the wall white; and so the servant or slave of old, was the matter of that act of *manumission*, whereby his Mr. set him at liberty, and made him free; and the elect of *God* both men and women are the matter of the act of *God*, whereby he saves them. In the third and last sense, the severall parts of whitenesse that are in the wall, as the whitenesse that is above, and the whitenesse that is beneath, that which is on the right hand, and that which is on the left, with that which is in the midst, are the matter of that *area* or whole extent of whitenesse which is in the wall. In this sense, the three lines whereof a triangle is made, is said to be the matter of the triangle, and letters and syllables to be the

matter of a word, and words the matter of a sentence &c. But there is no accident whatsoever, that hath any matter properly so called: nor any actio any other matter properly or improperly, or however called, but only the subject, matter or object, on which it is acted, and wherein it is terminated and received. What hath been said concerning this materiall cause, is diligently to be remembred, and carried along with us to the businesse of *Iustification*; because it much concern's one veyne of the Question or controversie depending.

SECT. 8.

The fourth and last head of causes, was that which is called the Forme, or formall cause of a thing. This cause is divided or distinguished into that which is properly, and that which is improperly so called. The forme properly so called, is that cause, which together with the matter properly so called, constitutes and makes up a substantiall compounded body. This kinde of forme is alwaies it selfe a substance, and not an accident: and still the more noble or principall part, of that body which it informeth. The particular species of it are not knowne, but onely by the properties and operations which flow from them respectively. The forme, or formall cause of a thing improperly so called, (which is that kinde of forme: wherewith only we have to doe in the businesse of *Iustification*) is allwaies a thing of that inferior nature or being, which we call accidentall or adjunctive, Because it is still susteyned in it's being, in some other nature which is substantiall, and hath no subsistence in, or by it selfe, yet hath not this forme the denomination of a forme alwaies in regard of the subject, wherein it hath it's being, and to which it gives a kinde of being also, as learning gives a man his being learned, &c. but in regard of that action or motion whereby it is introduced

duced into the subject, and is therefore called the forme of an action, motion, or alteration, not because it gives any other kinde of being to any of these (for it rather receives it's being from them) but only a being knowne and distinguished from all other actions, or motions whatsoever. For actions, or motions; as *calefaction*, *frigesaction*, and so *Redemption*, *Iustification*, *salvation*, &c. are severally knowne and distinguished one from another (and so from every other action or motion whatsoever besides,) by that proper forme, impression, or alteration which they introduce and make in their subjects or objects about which they are exercised and acted respectively: as the heat or warmth which is caused in my hand by the fire, maketh that action of the fire by which it is caused, not simply to be, but to be known to be that action which we call *calefaction* or warming, and none other, it being impossible that such a forme or impression as heat is, should be introduced into any subject, but by such an action, as *calefaction* or warming is. In this case the heat which is caused in my hand, may be called the forme of *calefaction*, not because it gives a being unto it (which is the proper notion and consideration of a forme) but rather because it receives it's being from it, and so gives it a manifestation or distinction from other actions, which is one property of a forme properly so called, according to the knowne maxime in Logique, which teacheth us, that the forme includes or presupposeth 3 things, 1^o, the being of a thing. 2^o, the distinction of it. 3^o, the operation of it. ^a And doubtlesse the terme or notion of a *forme*, can in no other respect (or at least, in none so proper) be ascribed unto actions or motions, as in this: *viz.* because those qualities, impressions, alterations, relations, &c. which they cause and produce in their

(a) *Postea forma, tria ponuntur: 1, effectus 2, distinctio rei. 3, operatio ipsi.*

subjects, have this analogie or proportion with formes properly so called, that they give distinction unto them, as these do to those things or natures which they informe; though in another respect they be opposite to them (as hath bin said) formes properly called still giving a being to the things whereof they are formes, whereas these formes appropriated to actions, alwaies receive their beings from them.

So then to aske or inquire concerning the forme of any action, as *Iustification*, *Redemption*, or the like, what it is, is but to aske, what is the name, nature, property, or condition, of that effect, impression, or alteration, which is immediately and precisely caused and produced by it, in that subject matter, whether person or thing, whereon it is acted. Thus to aske, what is the forme of that action which we call *frigeaction* or cold-making, is but to aske, what the name and nature of that impression or alteration is, which is caused thereby in that subject, whereon it worketh. And that (happily) may be one maine reason of the difficulty which is apprehended, and of the intricatenesse and confusion that are found amongst many writers. touching the forme of *Iustification*, because the formes of Actions are seldome made matter of Question or inquirie, either in *Philosophie*, or *Divinity*, or in any other Art or Science, as farre as my weake learning and memory have taken notice: neither do I remember (for the present) any Question on foote at this day, touching either the matter, or especially the forme of any action, but only this of *Iustification*: Nor have I met with any, which do so much as plainly, perspicuously, and distinctly, declare and explicate, what they meane by this forme of *Iustification*: whereby it may (I conceive) easily come to passe, that Authors may be at a losse one of another, and scarce one of many

many cleerly understand the minde and meaning either of his fellow or his opposite, in this point.

Having with what convenient brevity we could, discoursed and layd downe the number, nature, and kinds of causes, so farre as I conceived the knowledge and consideration of them necessary to a distinct explication and understanding of the Doctrine of *Iustificatio* as it lies in the veines of the Scriptures: Come we now roundly and cheerefully on, to draw up the Doctrine it selfe, according to the direction and importance of what hath bin delivered herein.

SECT. 9.

I begin with the efficient causes of *Iustification*, which are many, and those of very different consideration. Haply it will not be necessary, if possible, to insist upon all, that stand in this relation of causalitie unto it,

The Principall naturall efficient cause (according to the description of this cause given) of *Iustification*, is *God himselfe, Father, Son, and Holy Ghost*, considered as one and the same simple and intire essence: though this act of *iustification* (as that of *creation*, and some others besides) is in special manner appropriated to the first person of the three, the *Father*, as other acts are to the other two persons, *Redemption* to the *Son*, *Sanctification* to the *Holy Ghost*, &c. in both which notwithstanding, all the three persons, being but one and the same intire and undivided essence, must needs be interessed. Thus *Rom. 8. 33.* where it is said, that *it is God that justifieth*, it is meant by way of appropriation of *God the Father*, because there is mention made of *Christ* the second person, immediately, *it is Christ that is dead*, &c. Now that *God* is that kinde of cause of *Iustification*, which hath bin attributed to him, and no other, is evident from the description of this cause formerly layd downe Sect. 4. of this Chapter. For 1^o, that he is a cause of *Iusti-*

ification is the consent of all men without exception: besides the Scripture lately cited *Rom. 8.* is full and pregnant this way, *It is God that justifieth.* 2°, that he is neither the matter, nor the forme of *Iustificati- on*, is sufficiently evident of it selfe, neither did ever any man affirme either the one, or the other of him: and besides, we shall cleere this further, when we come to inquire after these causes. 3°, that he is not the end or finall cause of *Iustification*, appears from that property or condition of this cause, mentioned *Self. 3. viz.* that it is to be atteyned or receive it's being, by meanes of that thing whereof it is the end: which cannot be verified of God or his being, in respect of *Iustification*, inasmuch as these no way depend upon it. This likewise will further appeare, when we come to lay downe the finall cause. Therefore 4° (and lastly) he must of necessity be the efficient cause of *Iustification*, there being no fift kinde of cause whereunto he should be reduced.

SECT. IO.

Secondly, that he is the principall efficient cause, and not instrumentall, is evident also: because he is not assum'd acted, or made use of by any other, in or about the *justification* of a sinner; but himselfe projecteth the whole frame and cariage of all things, yea and manageth and maketh use of all things instrumentally concurring or belonging thereunto. *It is God that justifieth the Gentiles by or through Faith.* Gal. 3. 8. so *Rom. 3. 30, &c. God maketh use of Faith*, and so of his word, and of the Ministers of his word, to produce *Faith* in the hearts of men, and consequently to *justifie* them: but none of these can be said to act or make use of God, in or about this great effect.

Thirdly that he is the Naturall efficient cause of *Iustification* (according to the notion and description of this cause given *Self. 5.*) is evident because in the

the exercising or putting forth this act of *Iustification*, he acteth and worketh out of that authority and power which are essentiall and connaturall to him, and not out of any superadded or acquired principle of art or otherwise, whereof he is wholly incapable. It is true, he is moved to the exercise of this act of *iustifying men*, by somewhat that is extrinsecall and not essentiall to him, *viz.* the intercession of the death and sufferings of *Christ*: yet the act it selfe in the exercise of it, proceeds by vertue of that authority and power, which are essentiall to him (as hath bin said) No creature can be said to *iustifie* or forgive any man his sinnes no not by *Christ*, but *God* alone. *Who can forgive sinnes but God onely?* Mar. 2. 7.

SECT. II.

Fourthly, the Morall or internall impulsiv^e cause of *Iustification*, as it is an act of *God*, is that infinite love, goodnesse, mercy, sweetnesse, and graciousnesse in *God* himselte towards his poore creature, Man, looked upon as miserable, and lying under condemnation for sinne. This was the moving and procuring cause of the guift of *Christ*, and his death and sufferings, from him, and consequently of that *iustification*, which is procured and purchased by *Christ* and his sufferings. *So God loved the world, that hee gave his onely begotten Son, that whosoever beleeveth in him, should not perish, but have everlasting life, [viz. by Iustification through him]* *Iob.* 3. 16.

Fittly, the externall Morall or impulsiv^e efficient cause of this act of *God*, is the *Lord Iesus Christ* himselte, in, or through his death and sufferings: or (which is the same) the death and sufferings of *Iesus Christ*, *God* looking upon *Christ* as such, and so great a sufferer for the sinnes of men, is thereby strengthened and provoked, to deliver those that beleve in him from their sinnes, and that condemnation which

is due unto them, *i. to justify them.* The Scripture is cleere in laying downe this cause. *Even as God, for Christs sake, freely forgave you. viz. your sinnes, i. justified you. Ephe. 4. 32.* Those words *for Christs sake*, are a plaine and perfect character, of that kinde of cause we now speake of. This with the former *i.* both internall and externall, impulsive or moving causes, are joyn'd together. *Rom. 3. 24. And are justified freely by his grace* (here is the inward impulsive cause of justification) *through the Redemption that is in Christ Iesus, viz. by meanes of his death and sufferings:* here is the outward moving cause we speake of. Neither can the Death and sufferings of *Christ*, with any shew of reason, or with any tolerable construction or congruities of speaking, be referred to any other cause in the businesse of justification, but the impulsive only. He that would make *Christ* the instrumentall cause of justification,^a discovers himselfe to be no great *Gamaliel* in this learning, and had need thrust his *Faith* out of doores (as he doth in many places) and not suffer it to have any thing at all to doe about his justification, least his *Christ* and his *Faith* should be corrivalls, and contend for prebeminence therein. And yet more repugnant to reason is it, to make either *Christ* himselfe, or any *righteousnesse* of his whatsoever, either the matter, or materiall cause of justification (which yet the *Socinian Discoverer* doth^b) or the forme, or formall cause thereof, which is done by some others. But that is a streyne of unreasonablenesse above all the rest, to make either *Christ* or his *righteousnesse*, both the formall and materiall cause too, of this great act of *God* we speake of, the justification of a sinner, these causes being of so opposite a nature, and different consideration (as hath bin described) and yet even this conceit also hath found entermyment with some.

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(a) Mr. Walker
Socinian. discovered, &c. p.
138.

(b) *Ibid.* p. 139

To this kinde of cause we now speake of must be reduced also the active or personall *righteousnesse* of *Christ*, as farre as it hath any influence into, or any waies operates towards the *justificatiō* of a sinner. For though it be not *satisfactory* simply and directly in it selfe, nor contributing any thing immediatly by way of merit, towards the *Iustification* of a sinner (the reasons whereof have bin formerly given) So that *God* is not thereby provoked or mov'd to *justi- fy* any man: yet falling in conjunction with that o- ther *righteousnesse* of *Christ* which we call *passive*, and making his blood to be the blood of a Lamb unde- filed, and without spot (1 *Pet.* 1. 19.) it cannot be denied, but that here and in this consideration it hath some kinde of an impulsive and moving effici- encie towards *Iustification*, qualifying (in part) the sacrifice of *Christ* for that fullnesse and height of ac- ceptation with *God*.

The great misery of the poore creature, man, ly- ing under condemnation for sinne, cannot properly be conceived or call'd any cause of his *justification*; yet is it somewaies reducible to this externall impulsive cause in hand, inas much as that goodnesse and graci- ousnesse of *God* we spake of, was hereby occasioned and moved to take some course for it's *Iustification* and *salvation*.

Concerning *Faith*, the generall and uniforme Do- ctine of Reformed Authors gives it for an instru- mentall efficient cause of *Iustification* (which is the first and last kinde of efficient we shall insist upon) and so it hath bin more then once represented in this Treatise: yet we meet with many expressions concerning *Faith*, even in the best and most approved writers, which doe not so much sympathize with the instrumentall, as the impulsive efficient. Thus *Musculus* speaking of *Abraham*,^a saith, *that he was*

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SECT. 12.

(a) Ob eam f-
dem (sc. qua
promittenti Deo
firmiter credi-
dit) iustus et a
Deo reputatus.
Musc. in Gen.
15. ver. 6.

(b) *Imputavit
ei iustitiam,
quod est fidem
gratam habuit,
adeo ut iustum e-
um haberet ju-
sticia imputari-
va. Aret. ad
Rom. 4.*

reputed righteous by God, FOR that Faith, whereby he firmly beleaved God promising. *Aretius* thus, God imputed righteousness to Abraham, that is, accepted his Faith: and againe: a Faith so firme and pinew, was imputed to Abraham for righteousness: In all which expressions, with many others both in these and other Authors, of like importance, there seemes rather an impulsive or perswasive, then an instrumentall efficiencie, ascribed unto Faith. The Scriptures themselves also, in respect of other favors blessings, and deliverances, vouchsafed by God unto Believers, seeme (at least in many places) to ascribe rather an impulsive, then instrumentall efficiencie unto Faith, in the procuring of them. So Daniel was brought out of the Denne, and no manner of hurt was found upon him, BECAUSE he beleaved in God. Dan. 6. 23. In like manner the Prophet *Hanani* to King *Asa*: The Ethiopians and the Lubims, were they not a great host with Chareis and horsemen exceeding many? yet BECAUSE thou didst rest upon the Lord, he delivered them into thine hand. 2 Chr. 16. 8. See Jer 39. 18. 2 Chr. 21. 18. & c. 14. 11. with many others. Notwithstanding elsewhere, this Faith of Believers, the Holy Ghost makes rather instrumentall, then impulsive, and that in respect of such favors also. Many instances whereof are found in that one Chapter, Heb. 11. By Faith they passed through the Red Sea. ver. 29. By Faith the walls of Iericho fell downe, 39. Againe, ver. 33. it is sayd concerning, *Gideon*, *Barak*, *Sampson*, &c. that through Faith they subdued Kingdomes, wrought righteousness, stopped the mouths of Lyons, quenched the violence of fire, &c. For reconciling this seeming difference in the Scriptures, it may be said, that the instrumentall and impulsive efficients are not so opposite, but that sometimes, and in some cases, the instrumentall cause may put on the conside-
ration

ration of an impulsive also, and aswell move a man to doe a thing as assilt him, or be made ute of by him, in the doing it. Thus a competent strength of men, may aswell move a King to give battaile to an enemy, as assilt him in the battaile, and obteyning the victory. So a Carpenter or other artificer, having tooles or instruments thereafter, may be perswaded or moved by them (in part) to undertake some piece of worke, which otherwise they would not. And thus *Faith* (I conceive) may in different respects, be look'd upon, either as an instrumentall, or as an impulsive cause in *Iustification*. As it is a ground or reason, why *God* justifieth one man, when he justifieth not another (for the *believer* is alwaies *iustified*, and that because he is a *believer*, and the *unbeliever* not) so it hath the nature of an impulsive cause: againe, as it is subtervient to the counsell or decree of *God* concerning *Iustification*, and is accordingly made use of by him in the act of *Iustification* (for he is said to *iustify men by and through Faith*, *Rom. 3, 30, &c.*) it puts on the nature and consideration of an instrumentall cause properly so called. True it is, *Faith* is not an impulsive or moving cause in *Iustification* of the same kinde, nor after the same manner that *Christ* and his sufferings are: these are impulsive and moving in a superior way, by way of merit, and consequently of *Iustification* simply, and therefore are at no hand to be reckoned amongst the instrumentall causes thereof, whereas *Faith* moveth only in an inferior and under way, and by such a motion, where-with causes properly instrumentall sometimes move (as hath bin said) and therefore mooveth, not properly to *Iustification*, or to *Iustification* simply, but comparatively, that is, to the *Iustification* of such and such men, *viz.* that doe beleve.

Other causes there are instrumentally intervient

unto *Iustification*, as *viz.* the word of *God* that is preached, the preaching it selfe of this word, the Minister by whom this word is preached, the right apprehending or understanding of this word, the operation or worke of the *Holy Ghost* by which this word is made effectuell in the heart and soule of a *believer*: and generally whatsoever tendeth or contributeth towards the worke of *Faith* in the soule, may be called instrumentall, in or about *Iustification*, according to the importance of the old maxime, *Quod est causa causa, est etiam causa causati*. But how the Sacraments should become instrumentall causes or meanes of *Iustification*, must be knowne by inquiring at the *Oracle at Rome*: for neither the Scriptures, nor the Reformed Religion have any of this learning in them. This briefly for the efficient causes of *Iustification*, which is the first generall head of causes, among the foure.

S E C T. I 3.

Secondly, concerning the finall causes of *Iustification*, all parties, as farre as I know, are (upon the matter) agreed also: For though one may discover, and put upon accompt, more intermediate or subordinate ends or finall causes hereof, then another: yet no man denieth (at least can with reason deny) but that the Glory of *God*, which is the generall, great, and soveraigne end of all things whatsoever, hath the preheminance also amongst and above all the ends of *Iustification*, that can be named, or enter into the heart of man to conceive. The great subordinate end, and which lies fairest and fullest in view to the sight of all men, is the advancement of the creature, or persons *iustified*, to that exceeding height of glory, and endlesse happinesse, in the intire and satisfying injoyment of *God*, which himselfe was graciously pleased to ordeyne them unto from the beginning, and to prepare and make them meet for,

for, in time. Besides these two, there might be diverse other more appropriate and particular ends; both in respect of *God*, the *Iustifier*, and the elect of *God*, the *Iustified*, assigned, as in respect of *God*, the manifestation of his abundant pardoning grace or mercie tempered with justice, &c. in respect of the creature *Iustified*, deliverance from wrath or punishment due to sinne, a way making unto Adoption, and fatherlike grace and acceptation with *God*, with all the sweet privileges and blessings depending hereon, &c. but because there is no question or controverſie stirring about these, and the Doctrine of *Iustification* may be competently knowne and understood without a particular enumeration of them, I forbear to make it matter of further labour to the Reader, to insist upon them.

The chiefe contention and dispute amongst Reformed Divines in the businesse of *Iustification*, is about the two causes that are yet behinde, *viz.* the materiall, and the formall, but especially about the latter. Therefore

Thirdly, concerning the matter or materiall cause of *Iustification*; the *Socinian Discoverer*, with some others, conceive they cast a spirit of honour upon the righteousness and satisfaction of *Christ*, by letting this relation of causalitie in respect of *Iustification*, upon them: but doubtlesse much upon the like terms of mistake, with those mentioned by our Saviour *Ioh. 16. 2.* *who should thinke that they did God service, when they killed his best servants.* For

First, by making these the matter, or materiall cause of *Iustification*, they deſtroy and ſpoyle them of the honour of that causalitie, which is proper and peculiar to them, and 7 times more honourable, then that which is this way attributed to them, *viz.* of that causalitie, which we call, *meritorious*. This

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S E C T. I 4.

Mr. Walker Socinianisme discovered, &c. p. 139.

See Part 1. c. 17. Sect. 1. 2. &c.



is evident by the renour of the third Rule formerly laid downe in the second section of this Chapter, whereby it appeares, that no one cause whatsoever can put on more habitudes or relations of causality then one, in respect of one and the same effect. So that if the *righteousnesse* of *Christ* be the meritorious and impulsive cause of *Iustification* (which is granted on all hands without exception; even by the men against whom we reason) it can at no hand be deemed the materiall cause also. Because the meritorious and impulsive cause, is a kinde of efficient, as both hath bin lately proved, and besides, is generally to notioned and acknowledged by all: neither can it be reduced to any of the other 4 heads of causes, with any tolerable congruities or colour of reason. It was never heard of to this day, that any efficient cause was the matter of the effect produced by it.

Secondly, the *righteousnesse* of *Christ*, whether *Active* or *Passive*, or both, cannot be the matter of *Iustification*, because the matter of a thing is alwaies *Ens incompletum*, an incomplete and imperfect entitie or being, untill the introduction and union of the forme with it, which still gives perfection of being and existence to it. But the *righteousnesse* of *Christ*, take it in what otion, or under what consideration you please, hath an intire, perfect, and complete being; neither can it fall under imagination, what forme it should be capable of: that by union with it should adde beauty and perfection to it.

Thirdly (and lastly) if the *righteousnesse* of *Christ* be the matter of *Iustification*, it must be either matter properly, or improperly so called. Matter properly so called, which they call *materia ex qua*, it cannot be, because this kinde of matter, 1^o is proper to substantiall natures or beings onely. 2^o, is it selfe al-

waies

waies a substance. 3^o, is alwaies a part of that nature or thing whereof it is the matter. 4^o, (and lastly) is still the inferior, weaker, and viler part thereof. Whereas *Iustification* (in the first place) being an act, hath only an accidentall, not a substantiall being: and consequently is not capable of matter properly so called, as no act or action whatsoever besides is. Secondly, the *righteousnesse* of *Christ*, was never conceived to be in *predicamento substantia*, to be a substantiall nature, but an accidentall forme or quality: and therefore cannot be matter (properly so called) of any thing. Thirdly, the *righteousnesse* of *Christ* cannot be a part of *Iustification*, because *Iustification* (as hath bin said) is an action, and the *righteousnesse* of *Christ* a forme or qualitie: and most certaine it is that one predicamentall nature or being, cannot be a part of another. Therefore the *righteousnesse* of *Christ* cannot be this matter of *Iustification* we now speake of. Fourthly (and lastly) it is furthest of all from all colour or appearance of truth, that the *righteousnesse* of *Christ*, in what composition or union soever it shall be found, should be the weaker and lesse worthy part thereof, being of that infinit perfection and worth, which we all acknowledg, and ascribe unto it: Therefore certainly it is no matter of *Iustification* properly so called.

Secondly, that neither is it any matter hereof unproperly so called, may be thus demonstrated. Matter unproperly so called, is either that which Logicians call *materia in qua*, or *materia circa quam*. Matter in the former notion, imports only the subject of a thing, that is, a substantiall nature, as supporting some accidentall forme or being in it. In this sense fire is sayd to be the matter of the heate that is in it, and a man to be the matter of the learning or knowledge which he hath, &c. But this is most unproper

SECT. 15.

per and least used sense or signification, of the word *MATTER*, of all other. In the latter notion, the matter of a thing, is the object, or that thing, upon which any thing acteth, or about which it is conversant or exercised. In this sense, wood or ymber may be said to be the matter of the Carpenters art or employment, and his Scholars the matter of the Masters instruction, &c. This kinde of *matter* is most commonly and properly attributed to acts that are transient, and with motion and alteration: though it may be ascribed to that other kinde of act also, which is without alteration, and is called *inmanent*, in which sense, bookes or the knowledge of things conteyned in them, may be said to be the *matter* of the Schollers industrie or studie, and the persons predestinated to be the matter of that *inmanent* act of God, which we call *Predestination*, &c.

Now that the *righteousnesse* of *Christ*, cannot in either of these notions or significations of the word *matter*, be the matter of *justification*, it is evident. First, not in the former, because *Justification*, is not the subject wherein this *righteousnesse* inhereth, or whereby it is supported in being: the *righteousnesse* of *Christ* hath no dependance at all, in respect of the being of it, upon *Justification*. Nor in the latter, because that act of God whereby he *justifieth* a sinner, is not acted or exercised, upon or about the *righteousnesse* of *Christ*, nor terminated in this, neither is there any change or alteration made in the *righteousnes* of *Christ* by that act of God, whereby he *justifieth* a sinner; which yet must be, if it were that matter we now speake of, that is, the object of *Justification*. Because *Justification* being a transient act in God, it must of necessitie make some change or alteration in that upon which it falleth or is acted, whatsoever it

it be: the truth is, that the *righteousness* of *Christ*, being (as hath bin proved) the efficient impulsive cause of *Iustification*, rather acteth and worketh upon *God*, then he upon it, when he *iustificeth* any man. Therefore doubtlesse the *righteousness* of *Christ* can in no sense, agreeable to truth and ordinary construction of speech, be called the matter of *Iustification*.

Wherefore (in the last place) concerning the matter of, or materiall cause of *Iustification*, it can be none other, but either the subject, or the object of *Iustification*: that is either *God* himselfe, or the person that is to be *iustificed*. For as for that kinde of matter, which we called *ex qua*, matter properly so called, *Iustification*, being an act, or action, is altogether incapable of it, as hath bin already said. Neither hath any action whatsoever any materiall cause at all, in this sense. It remaineth therefore, that the matter of *Iustification*, must be of that kinde of matter, which is esse properly so called, whereof there are but these two species, or sorts, (as hath bin said) the matter *in qua*, and the matter *circa quam*, i. the subject, and the object. If we take the subject of *Iustification*, or him on whom the act it selfe of *Iustification*, in respect of the production and being of it dependeth, and will call that the matter of it, then *God* himselfe must be the matter we inquire after: because the act of *Iustification*, in respect of the raising and bringing forth of it, dependeth only upon him. But this (I confesse) is a very uncouth and proper expression, to call *God* the matter of *iustification*: neither hath the tongue or pen of any man (I conceive) ever taken any pleasure in it. Or if by the subject of *Iustification*, we understand the *subiectum recipientis*, that is, the subject receiving, and wherein the act of *Iustification* is terminated (which

SECT. 16.

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is as proper a signification of the word, as the other: the old tried rule being, that *actio est in patientem tanquam in subjecto*) then the subject and the object will prove but one and the same, viz. the person that is to be *justified*, that is, the believing sinner. Thus it is in all other actions likewise; the subject receiving the action or impression of the Agent, and the object upon which the Agent acteth or worketh, are still the same. And for any other matter of *Justification*, besides that which hath bin now assign'd, viz. the sinner who believeth, I verily believe there is none to be found: who though he be, both the object and subject (in the sense given) of *Justification*, yet may he more properly be called the matter of *Justification*, as he is the object, then as the subject thereof, because the notion of matter, better agreeth (of the two) to that which is called *circumquam*, or the object, then to the other, which is the subject. And this for the matter or materiall cause of *Justification*, the person to be *justified*, or believing sinner.

SECT. IV.

Fourthly (and lastly) to make forward towards the consideration and inquirie of the formall cause of *Justification*, about which the tongues and pens of men are turn'd into the sharpest swords.

First, for the Popish opinion, which (as *Bellarmin* describes it from the Counsell of *Trent*, subscribing himselfe also with both hands unto it) placeth the formall cause of *Justification*, in the infusion of inherent *righteousnesse*, I shall not make it matter of long confutation. The opinion is built upon another opinion, as rotten as it, viz. perfection of inherent *righteousnesse*: for if this be found to be imperfect (and it will never be found other, till this mortall hath put on immortalitye) the credit of that other opinion is lost, and that by consent of their owne principles:

(a) *Certe concilium causam formalem justificationis, in ipsa iustitia infusione constituit, &c.*
Bellarmin. De Iustific. lib. 2. c. 2. versus finem.

principles: who teach that in *Justification* men are made perfectly and compleately *righteous*. So that any one sinne, little or great, veniall or mortall, proceeding from any one of their *justified* ones, utterly overthrowes the opinion of their *Church* touching the formall cause of *Justification*. It stands them in hand, if they desire to build up this determination of their Councell with authority and honour, to raise the levell of another enterprize of theirs, and to prove, not only a possibilitie, but a necessity also of a perfect observation of the Law of *God*, by those that are *justified* and regenerate. When they have quitted themselves like men in this, and have layd the foundations of such a necessitie firme and strong, we shall (haply) then consider further of their Doctrine touching the formall cause of *Justification*: in the meane time we shall be at libertie to make inquirie after a better.

Yet Secondly, I conceive the Doctrine of the late *Socinian Discoverer* touching the same businesse, to be no whit better, but rather at a farre deeper defiance both with reason and truth. *The formall cause of Justification* (saith he) ^a is that communion betweene *Christ* and us, and that reciprocall imputation of our sinnes to *Christ*, and of his righteousness and full satisfaction to us, which communion ariseth and floweth from the spirit which *God* sheds on us through *Christ*, which spirit dwelling in us (in some measure, so as he dwelleth in the man *Christ*, from whom he is derived to us) doth make us one spirituall body with *Christ*, and workes in us Faith, and all holy graces and affections, by which we adhere and cleave to *Christ*, and apply and enjoy his righteousness; &c. Doubtlesse here is a great deale too much matter to make a good forme. The essentiall character of a forme or formall cause is to be a single simple and uncompounded thing: whereas that

SECT. 18.

(a) Mr. George Walker: Socinian. Discovered. p. 119.

which is here presented to us, for the forme of *Iustification*, is *rudis indigestaq; moles*, an indigelled heape of compositions. Surely this forme is to deformed, that the Author need not feare any corrivall or competitor with him for it.

Quin sine rivali, seq, et sua solus amabit.

For 1^o, if the *Iustification* we speake of, or the forme of it, stands in that communion which is betweene *Christ* and us, then *Christ* himselfe is *iustified* with the same *Iustification*, wherewith sinners are *iustified* and consequently hath sinnes forgiven him, aswell as they. Because that communion which is betweene *Christ* and us, who beleve, is but one and the same Communion, and wherein *Christ* partakes aswell as we. Therefore if the same forme of *Iustification* be found in him, which is in us, the same *Iustification* must be found in him, or on him likewise.

2^o, That communion which is betweene *Christ* and those that beleve, cannot be the formall cause of *Iustification*, because it is no *righteousnesse*, nor conformity with any Law, either directly or indirectly, either properly and precisely, or by way of equivalencies and interpretatively: himselfe likewise affirming (p. 138) that in the act of *iustification* God makes men righteous by the perfect *righteousnesse* and full satisfaction of *Christ* expressing hereby (if he expresseth any thing) the formall cause (at least, according to his owne apprehension) of *Iustification*. So then the communion which is betweene *Christ* and us, being a farre differing thing from the *righteousnesse* and full satisfaction of *Christ*, it followes, as well agreeably to his owne pen, as to the truth it selfe, that the Communion he speaks of is not the formall cause of *Iustification*.

3^o. The

3°. The formall cause of *Iustification*, must needs be (as we shall hereafter further demonstrate) the proper impression or effect of the act of *Iustification*, and consequently the effect of God who *iustificeth* or exerciseth that act; that is, of God the Father (as himselfe rightly supposeth p. 137.) whereas that Communion betweene *Christ* and us (which hee speakes of) *ariseth and floweth* (in himselfe also acknowledged in the passage cited) from the *Holy Ghost*. Therefore impossible it is that this Communion should bee the formall cause of *Iustification*.

4°. This Communion betweene *Christ* and us, is a consequent of our *Iustification*, and taketh not place, hath no being, till after we be fully and completely *iustificed*. This himselfe likewise (upon the matter) acknowledgeth in the words cited, affirming, that it *ariseth and floweth from the Spirit which God shadeth us through Christ, &c.* Now that the Spirit is not shed upon us till after, or upon our believing (and consequently till after we be *iustificed*, for *Iustification* followeth *Faith* as close as imagination it selfe can imagine) is evident from those and many the like Scriptures. *This shalke he of the Spirit which they that believed in him, should receive, &c.* John 7. 39. *And God which knoweth the heart gave them witness* (viz. that they truly believed, as appears from the former verse) *in giving unto them the Holy Ghost, even as he did unto us.* ACT. 15. 8. *Then Peter said unto them, Amend your lives and be Baptized every one of you, in the Name of Iesus Christ for the Remission of sinnes, and you shall receive the gift of the Holy Ghost.* (ACT. 2. 38.) They were to believe before they were Baptized: but the receiving of the *Holy Ghost* is promised after. See further to this purpose, *Act. 6. 5. Act. 8. 15. 16.*

Act. 11. 17. with the *15. Act. 19. 2. &c.* So then, the Communion that is betweene *Christ* and us, flowing from the Spirit which *God* sheds on us through *Christ*, and this act of shedding being still performed by *God* after or upon our beleevung, and consequently after or upō our compleate *Iustificatiō*, it undeniably followes, that this Communion cannot be the formall cause of our JUSTIFICATION because this is accomplished (and accomplished it cannot be without the formall part or cause of it in being) before the other receives it's being.

SECT. 20.

50. If the communion that is betweene *Christ* and us, were the formall cause of *Iustificatiō*, *Christ* himselfe might be truly said to be *iustificed*, by the same act of *Iustificatiō* with us. This is evident, because the Communion spoken of relates atwell to him as to us, and is inherent in him, as much as in us: and whatsoever partakes of the same forme, or formall cause with another, is (doubtlesse) in respect of this form capable of the same denominatiō with it. If the forme of that *Iustificatiō* be as well, or as much in *Christ*, as it is in us, *Christ* may as wel be said to be *iustificed* thereby as we. But to say that *Christ* should be *iustificed* by that communion which is betweene him and us, is *ἀνὰ τοὺς πόδας*, a hard saying to the tender eares of *Christians*. Therefore certainly, though that Communion which is betweene *Christ* and us, be a sweete and precious thing, yet is it not the formall cause of *Iustificatiō*, no more then *Samuel* was therefore *Isaak*, *Abrahams* Son, because he was a good Sonne like him. And

60. If the Communion betweene *Christ* and us, be the formall cause of *Iustificatiō*, then is not *the reciprocal imputation of our sinnes to Christ, and of his righteousness and full satisfaction to us*, this cause also; which is yet affirmed by the same Author and with the same breath. This consequence is pregnant and conque-

conquering: becaute this reciprocal *imputation*, is an act of God the Father (and so supposed by the Author himselfe, and if rightly understood, not with any variation from the truth) whereas the Communion mentioned, floweth from the *Holy Ghost*, (as hath bin already observed, and is here likewise expressly affirmed.) Now impossible it is that two acts really differing the one from the other, should ever so combine or incorporate, as to make the forme, or formall cause of any thing, (which as hath bin said) is alwaies a single and simple being, and voyd of composition. This reason stands in force, though we take his reciprocal *imputation*, which he joynes with his communion, to make up the forme of *Iustification*, in a passive sense, *viz.* for the effect of that act of God, whereby he maketh that reciprocal *imputation*. For neither can two effects really differing, ever so complie or consent together to simplify one the other, as to raise a third thing or being betweene them of simplicitie enough, to make the formall being of any thing.

70. Neither can this reciprocal *imputation*, taken by it selfe, be the formall cause of *Iustification*, because 1^o. it comprehends and includes two severall and distinct acts of God, or two distinct and severall effects of two such acts of his. The *imputation* of our sinnes to *Christ*, is an act or effect, really differing from the *imputation* of his *righteousnesse* and satisfaction unto us. This is evidens: because as the rendering *Christ* obnoxious unto death, is a thing really differing, and of opposite consideration, from the making of us *righteous*, and capable of life; so the acts by which these are effected, must needs be really differing also the one from the other. Now (as hath bin already argued) it is impossible that any forme, or formall cause, should be made of any pluralitie of ingredients, or be a composition made
of

of severall things really differing the one from the other. 2^o. It is impossible that this *reciprocall imputation* should be the forme we inquire after, because, only the beleiving sinner (as hath bin fully proved Sect. 16. is the matter of *Iustification*. Now the forme of a thing (at least the accidentall forme, which is the kinde of forme under inquirie) is alwaies found in conjunction and union with the matter proper to it, and never in any other. *Christ* therefore being no beleiving sinner, and consequently, no fitting or possible matter for the forme of that *Iustification* (whereof we speake) to be coupled with, it cannot be that the *imputation of our finnes to him*, should either be this forme it selfe, or any part of it. 3^o. No *imputation* whatsoever, nor of whatsoever, can be the forme of *Iustification*; 1^o, because it is no *righteousnesse*, either in one kinde or other, neither a *righteousnesse* literally or properly so called, nor yet a *righteousnesse* by way of interpretation: whereas the forme of *Iustification* (whatsoever it be) must of necessity be a *righteousnesse*, either of the one kinde or of the other. It is true, a *righteousnesse imputed*, (supposing such *imputation*) is a *righteousnesse*: but the *imputation of this righteousness*, can be no *righteousnesse*. Therefore no *imputation* whatsoever can be the forme of *Iustification*. 2^o. Every forme, or formall cause gives according to the nature of it, a futable denomination to the subject, whereunto it is united; as heat gives the denomination of hot, to the fire, and learning, the denomination of learned, to the man endued with it, &c. But no *imputation* gives any futable denomination to the persons to whom it is made, or in whom it inheres; men are not said to be *imputed* this or that, for any *imputation* made: Therefore *imputation* is no forme at all; and consequently not the forme

forme or formall cause of *Justification*.

8°. The Author himselfe within a very few lines after the words lately cited from him, falls off from his *reciprocall imputation*, and affirmes, *the righteousness of Christ in selfe, to be this formall cause* of Justification calling it, *our formall righteousness*. But this is but one droppe of that powring shower of contradictions, which hath fallen from his pen upon that discourse, and stands in swamps and plaines all over it.

9°. (and lastly) in all this voluminous and multi-formed description of the formall cause of *Justification*, there is noe the least mention to be found of forgiveness of sinnes, as neither within the whole compasse of that draught of the Doctrine of *Justification*, which in severall pages together of the discourse mentioned, he presents unto the world; as it *Justification* and remission of sinnes, were like *Samaritan* and *Jew*, which have no dealings one with another. * Whereas Reformed *Divines* generally, (and I thinke) I may say, without exception, never handle the Doctrine of *Justification*, especially never professe to assigne or explicate the formall cause thereof, without mention making of remission or forgiveness of sinnes; conceiving them to be things of the most airt and neerest affinitie that may be, as indeed they are.

The opinion and description last cited, touching the formall cause of *justification*, contains matter of more particular grievances, then have yet bin touch'd or complained of. But because I conceive the unreasonableness of it, a sufficient caution and securitie against the infection and propagation of it, and that no man will ever be so hard put to it for a formall cause of *Justification*, as to take up that, I shall therefore for the present, with that chastise-

SECT. 21.

(a) Job. 4. 9.

SECT. 22.

(a) We teach, that *Christ's righteousness*, both habitually and actually, by which he was formally just, is the matter; and the imputation thereof is the form of *Iustification*. Bish. Downham, *Treat. of Iustif. lib. 1. c. 5. Sect. 2.*

See more to this purpose immediately following, where he citeth also the *Magdeburgenses & Sebastianus*, as being of the same judgement with him.

(b) For the *righteousness* whether by a man is formally just, is inherent in himselfe, &c. Bish. Downham, *Vbi supra.*

(c) For the *righteousness* whether by a man is formally just, is inherent in himselfe: for what is more intrinsicall then the *form*? Bish. Downham, *Iustif. lib. 1. c. 5. Sect. 2.*

ment and correction which it hath already received, let it goe.

But thirdly, Neither can that opinion stand, which maketh the *imputation* or *application* of the *righteousness* of *Christ*, the formall cause of *Iustification*. * Against this opinion we argued in the latter part of our refutation of the former: where we evidently proved, that no *imputation* whatsoever, or of whatsoever, could possibly be the forme of *Iustification*. The plea is at hand, in the last Section, save one; therefore I repeat nothing thereof. Only I adde as of further consideration, against this opinion, I, that if the *righteousness* of *Christ* be the matter of *Iustification* (which the opinion maintaineth) and the *imputation* hereof the forme, then one *righteousness* must be the forme of another *righteousness*; because the forme of *Iustification* (as hath bin often said) must needs be a *righteousness* (and so is acknowledged, and termed by the Author himselfe). * So that if the matter hereof be a *righteousness*, and the forme a *righteousness* also, one *righteousness* must informe another, which is (I conceive) a greater burthen of absurdity, then the reason of any considering man can beare.

Secondly, if *imputation* be the forme, and the *righteousness* of *Christ* the matter of *Iustification*, then that which is lesse perfect and of an inferior being, shall be the complement and perfection of that which is more perfect, and of a superior being: it being a generall and knowne maxime, that the forme still actuateth the matter, and adds a further degree of being and perfection unto it. Now this *imputation* we speake of, being (and that by the full content and acknowledgment of the Authors of the opinion) somewhat inherent in the person *justified*, and intrinsicall to him, * must needs be of inferior worth and

and value to the *righteousness* of *Christ*. Neither indeed can it well be conceived, how any thing at all should be formall, or of a perfecting or actuating nature, in respect of the *righteousness* of *Christ*.

Thirdly, neither doe the Scriptures any way favour this opinion, or complie with it in any expression found in them: nor doe I finde the Authors themselves so much as pretending any Scripture approbation of their judgement in this kinde.

Fourthly (and lastly) if the judgement of the late Bishop of *Salisbury* (a learned man, doubtlesse, though a Bishop) be of any authoritie, he is absolutely declared against the *imputation* of *Christ's* *righteousness*, and pleads for the *righteousness* it selfe *imputed* as the formall cause of *Justification*. The most perfect obedience (saith he)^b of *Christ* the Mediator, dwelling in us, and uniting himselfe by his Spirit to us, is the formall cause of our *Justification*, &c. And if his testimony be of any value, Reformed Authors generally are of a concurrent judgement with him herein. Notwithstanding

Fourthly, that neither is this opinion, which maketh the *righteousness* of *Christ* *imputed* the formall cause of *Justification*, of any such intire consistencie with the truth (besides the counterpoise of the authorities and judgements of the Authors standing up for the former opinion) may be evidenced upon these grounds.

First: that which is an efficient cause of *Justification*, cannot be the formall cause also. This is cleere by the tenor of that generall rule, laid downe Sect. of this Chapter, concerning the incapacitie that is found in every one of the 4 causes respectively, of putting on more relations of causality then one in respect of one and the same effect. But that the *righteousness* of *Christ*, is an efficient cause of *Justification*,

(b) *Christi* Mediatoris in nobis habitantia, atque per spiritum Jesu nobis uniti perfectissima obedientia, est formali causa justificationis nostrae. Bishop Davenant, *De Justic. Habit.* c. 32. p. 313.

(c) Haec communis est nostrorum omnium sententia, Christi obedientiam & Justitiam nobis imputatam, esse formalem causam Justificationis. Idem ubi supra. p. 312.

SECT. 23.

hath bin already proved; and besides, is (upon the matter) so acknowledged by the Authors themselves of this opinion, who generally grant it to be the meritorious or impulsive cause thereof.

Secondly, they who maintaine the *righteousnesse* of *Christ* imputed to be the formall cause of Justification, must of necessitie hold, the beleevving sinner, or the person to be *justified*, to be the materiall cause thereof, upon which supposition, I thus reason: No one and the same individuall forme, or formall cause, can possibly informe two severall subjects, really distinguished the one from the other. But *Christ* himselfe, and the beleevving sinner, are two severall subjects, really distinguished the one from the other. Therefore the same individuall forme of *righteousnesse* cannot informe them both. Neither can it be here said: that *Christ*, and the beleever are in this case considered as one and the same body or subject, and so one and the same forme of *righteousnesse* may informe them both. For to this I answere I, that that though *Christ* and the beleever be one and the same mysticall body, yet are they not one and the same naturall body, and therefore are not capable of one and the same naturall forme. As though man and wife be one flesh (as the Scripture speakes) and so one body, *viz.* in a civill sense or consideration; it doth not therefore follow, that this one body is capable in both the parts or members of it, of one and the same individuall naturall qualitie or forme: because though they be one civilly, yet they are two distinct persons or subjects naturally. The wife is not not wife by the wisdom, or strong by the strength of her Husband, she may be both simple and weake, notwithstanding the contrarie perfections in her Husband. Yea in the naturall body it selfe, though all the members, be but one body (as the

the Apostle speaketh) yet the properties or qualities that are found in one member: as for instance, (the organically facultie of seeing in the eye, are not found in others, as in the hand, foote, or the like.

And 2^o, if one and the same forme of *righteousnesse* did informe both *Christ* and the beleever, because they are one body, then one and the same sinfulnessse or corruption of nature might informe them also upō the same ground: & so *Christ* should be sinful & corrupt with the same sinfulnessse & corruption of nature w^{ch} are found in the beleever. Therefore the objection laid in, is of no value. Thirdly, if the *righteousnesse of Christ* be the formal cause of Justification, the meritorious cause of a thing, may be the formal cause of it also. For the *righteousnesse of Christ* (as hath bin often said, & once sufficiently proved, & generally is confessed) is the meritorious cause of *Justification*. But that that meritorious cause of a thing, can never be the formall cause also of the same, is fully evident from hence; because the formall cause is alwaies intrinsecall (*what is more intrinsecall then the forme?* saith Bishop *Downham*, as we heard before) and contrarily the meritorious cause, alwaies extrinsecall. Now as it is impossible, that he that is alwaies without the doores, should at any time be within: so is it impossible also, that that cause, whole essentiall character and propertie it is, to be alwaies extrinsecall, should be intrinsecall at any time, or in any case whatsoever.

Fourthly, if the *righteousnesse of Christ* be the formall cause of *Justification*, then is a Believer to be reputed righteous with the *righteousnesse of Christ*. This Proposition is evident. it being proper to every forme, to give a suitable denomination to the subject. But that a Believer is at no hand to be reputed righteous with the *righteousnesse of Christ*, or with the same *righteousnesse* wherewith *Christ* is righte-

SECT. 24.

See Sect. 3. of this Chap.

ous, I thus demonstrate and prove: He that may lawfully be reputed *righteous*, with the same *righteousnesse* wherewith Christ was *righteous*, may lawfully be reputed never to have sinned. The reason of this Proposition is, because that *righteousnesse* which either supposeth or admitteth sinne in the same subject with it, can be none of the *righteousnesse* of Christ; the essentiall property whereof was to bee his *righteousnesse* who never sinned. But that it should be lawfull to repute any *justified* person under Heaven never to have sinned, is so notorious an untruth, that men need no further light (I conceive) to comprehend the darknesse of it. Therefore the *righteousnesse* of Christ imputed, is not the formall cause of *Iustification*.

SECT. 25.

Fifthly, if men be formally *righteous* with that *righteousnesse* wherewith Christ himselfe was *righteous*, then are they *righteous* with a meritorious *righteousnesse*. For themselves grant the *righteousnesse* of Christ to be meritorious. But that men are not formally *righteous* with a meritorious *righteousnesse*, I thus demonstrate. He that is formally *righteous* with a meritorious *righteousnesse*, may lawfully have the merit of such *righteousnesse* ascribed unto him, and be himselfe reputed the meritor of whatsoever is due upon just account to such a *righteousnesse*. But the merit of the *righteousnesse* of Christ cannot lawfully be ascribed unto any man, nor any *justified* person lawfully reputed the meritor of all that is due to that *righteousnesse*. Therefore no man is formally *righteous* with the *righteousnesse* of Christ. The assumption in this argument is unquestionable, and hath our Adversaries themselves friends to it: certainly no man is to be esteemed or reputed one that hath merited or contributed any thing by way of merit towards the salvation of the world, which is that which

which is due to the *righteousnesse* of Christ (at least in the judgement of those who oppose in the present controversie) The reason of the former proposition, is that old approved maxime in Logique. *Dans forme, dat consequensia formam.* i. hee that gives the forme of a thing, gives all such things with it, which do accompany and follow this forme. Now the Redemption and salvation of the world, is that which accompanieth and followeth, and which still belongeth to the *righteousnesse* of Christ. Therefore he that gives this forme to any man in the formalitie of it, gives the redemption and salvation of the world to him with it.

If it be here objected and said: its true, the Redemption and salvation of the world, follow the *righteousnesse* of Christ, as it was performed by him, and personally inherent in him, not as it is *imputed* to men that beleeve.

I answer, 1^o, that in this objection, the Question is begg'd, and that supposed, which is the maine hinge of the controversie, *viz.* the *imputation* of the *righteousnesse* of Christ in the formalitie of it: a Position that stands convicted (in the former part of this Treatise) of manifest untruth, by the testimonies of many witnesses, both Divine and humane.

2^o, I answer yet further, that the meritoriousnesse of the *righteousnesse* of Christ (supposing such a propertie in it) must needs be essentiall to it and inseparable from it. It is not an adventitious or contingent propertie, but conaturall to it, seated and rooted in the very intrinsecall and constituting principles of it. So that whatsoever be done with it, whatsoever becomes of it, to whomsoever it be *imputed*, this meritoriousnesse of it goeth along with it, and may be ascribed to whomsoever the *righteousnesse* it selfe may be ascribed. Yes, supposing this property

propertie we speake of, this meritoriousnesse, in the *righteousnesse of Christ*, we must consequently suppose it to be so essentiall and intrinsecall to it, that the *righteousnesse* it selfe must needs be destroyed and turn'd into another *righteousnesse* of an inferior kind and importance, if that be separated from it. As suppose a piece of gold to be of such a value, as (for example.) worth ten shillings (or the like,) to whomsoever this piece shall be given, there must of necessitie the value or worth also of ten shillings, be given therewith unto him, the just value and worth of a thing being inseparable from the thing it selfe, at least the thing it selfe inseparable from it.

30. It would be knowne by what warrant either of Scripture or good reason, men should make this a point of their Faith, that God, when he *imputes the righteousness of Christ* unto men, should strip it naked of the meritoriousnesse of it; and so make it a *righteousnesse* more worth-lesse and vile, then any positive *righteousnesse* whatsoever, consisting of workes, can be. For it is essentiall to every such *righteousnesse*, whether perform'd by men or Angells, or by whomsoever to be meritorious, at least of the *justification* of the person in whom it is found. This lyeth full and faire in that of the Apostle, Rom. 4. 4. *To him that worketh i. that perfectly observeth the Law, the wages is not counted by favor, but of debt.* Therefore if the *righteousnesse of Christ*, when it is *imputed to believers*, be develtled of that which is the glory of it, above all other *righteousnesse*, I meane the meritoriousnesse of it, it suffers losse and disadvantage, and is not at all exalted or magnified, by *imputation*. This for the objection.

SECT. 26.

Sixty, if the *righteousnesse of Christ* be the formall cause of *justification*, this must be verified either of the morall *righteousnesse of Christ* alone, or of his Cere-

Ceremoniall *righteousnesse* alone or of his Mediatorie *righteousnesse* alone or of all, or some two of theie together. But neither the morall *righteousnesse* of *Christ* alone, nor his ceremoniall *righteousnesse* alone, nor his mediatorie *righteousnesse* alone, nor all, nor any two of these *righteousneses* together, can be the formall cause of *justification*: therefore no *righteousnesse* of *Christ* whatsoever is to be look'd upon in any such relation of causalitie, in respect of *justification*. The proposition in this syllogisme (I conceive) carrieth the light of it's owne truth with it. The enumeration of the severall species or kinds of *righteousnesse* in *Christ*, is sufficient. As for his originall, and habituall *righteousnesse*, I comprehend them both under his morall. Therefore if the conclusion stick's, the assumption is to be blam'd for it. But that this also is blamelesse, I thus demonstrate, by the severall parts of it.

First, that his Ceremoniall *righteousnesse* alone should be formall in *justification*, never as yet (I conceive) entered into any mans head or heart, to conceive. Therefore (I presume) we may spare the arguing of this member, without any prejudice at all to our cause.

Secondly that his mediatorie *righteousnesse* alone (which consists in his passives) should be the cause inquired after, is not (to my knowledge) affirm'd by any of that judgement we oppose in the depending controversie. But howsoever, the truth of it thus appeares: because the formall cause alwaies gives a futable denomination to the subject. But no *justified* person can be called mediatorily *righteous*: therefore a mediatorie *righteousnesse* is not the formall cause of *justification*.

Thirdly, by the same argument, it is as manifest as heart can wish, that neither can both these *righteousneses* together, be that formall cause we speake

See cap. 18.
Sect. 3. of the
first part.

of: nor hath any man ever yet adventured either his credit or his conscience upon this opinion. Therefore here also we will borrow confidence: and make restitution, when an adversarie shall reasonably demand it:

Fourthly, that his morall *righteousnesse* alone as distinguished and separated from his Ceremoniall, cannot be this formall cause, is evident: because then the beleiving *Jewes*, who liv'd before *Christ* coming in the flesh, and the beleiving *Gentiles* since, should not be *justified* with one and the same *righteousnesse* from *Christ*. For the *Jewes*, who liv'd before the dissolution of the Mosaical oeconomie by the sufferings of *Christ*, were as well bound to the observation of the Law Ceremoniall, as Morall: and therefore could not be *justified* by the *imputation* of a morall *righteousnesse* only. Against on the other hand, those that have lived since the promulgation of the said dissolution made by *Christ*, were not only free and not bound to the Law Ceremoniall, but were strictly bound from it, and from the observation of the rites and usages therein commanded. Therefore for these to have the observation of Mosaical rites and Ceremonies *imposed* to them, is to have rather *harm*, then *righteousnesse*, *imposed* to them.

Fifthly, by this last consideration also it appeareth, that the two last named *righteousnesse*s of *Christ*, Ceremoniall and Morall, cannot be so cast or run into one, or so conspire together, as to make the forthall cause of *Justification* we seeke after. The beleiving *Gentiles* since the promulgation of that *Gospel*, must have no Ceremoniall threads woven into the piece of *righteousnesse*, whereby they must stand *justified* in the sight of God.

Lastly, that neither can his morall and mediocrate
right-

righteousnesse so comports or complie together, as to raise a third kinde of *righteousnesse* betweene them, that should make the formall cause of *Iustification* so much questioned and contended about, may be sufficiently apprehended by what hath bin already delivered. For that *righteousnesse* which shall be supposed to be compounded of these two, must necessarily be conceived to be a *Mediatoria righteousness* at the least. For there must be nothing lost of the vigor, strength, or perfection of either, in the composition. But that no *Mediatoria righteousness* can possibly be formall in *iustification*, was fully evinced and concluded in the first argument.

Seventhly (and lastly, for this opinion) it is the confession or profession, which you will, of some of the learnedest abettors themselves of that way of *imputation* which hath bin opposed in this Treatise, that the generall current of Reformed *Divines* runs with an opposite streame to this opinion, and with one mouth deny the *righteousnesse* of *Christ* imputed to be the formall cause of *Iustification*. Who ever of our writers (saith Doctor *Prideaux* *) affirmed, that we are formally iustified by the *righteousnesse* of *Christ* imputed? And Bishop *Downham* a great hyperapistes also of *imputation*, chargeth it upon his adversaries as a depravation of their Doctrine * (he meanes his owne, and other Protestant *Divines*) that they will needs, with the *Papists*, make them hold, that we are formally righteous by that *righteousnesse*, which is not in us, but out of us in *Christ*, which is absurd. And a little after, marvelles at them, how they could be so absurd, as to conceive so absurdly of them (himselfe and other Reformed *Divines* he had spoken of) as if they held, that the *righteousnesse* of *Christ* it selfe should be the formall cause of *Iustification*. Now that both these testimonies are so farre true, as they

SECT. 27.

a Quis unquam d
nostru, nos per
iustitiam Christi
imputatam, for
maliter iustifica
ri afferimus? Dr.
Prideaux, Lect.
5. p. 163.
(*) lib. 1. of
Iustifi, p. 39.
Sec. 1. 2.

SECT. 28

The Authors
judgment touch-
ing the formall
cause of Iustifi-
cation.

avouch the more generall opinion of *Protestant Divines*, to stand against formall *Iustification* by the *righteousnesse* of *Christ* imputed, will further appeare by the explication of the fift and last opinion touching the cause under dispute, which now followeth: Therefore

Fiftly (and lastly) there remains yet another opinion to be considered of, which looketh upon remission or forgiveness of sinnes, as the formall cause of *Iustification*. And that this opinion hath both the fairest and largest quarter in the judgements and writings of *Protestant Divines*, as also most agreeablenesse with the truth, we shall (I trust) make evident, without much wearisomnesse of Discourse. For the former of these, the more generall consent of Reformed Authors, (besides what hath bin already delivered for the *Iustification* hereof from many of the Authors themselves, in the first and fift Chapters of the former part of this Treatise) I shall satisfie my selfe (and I hope my Reader also will take part with me in this satisfaction) with the testimonies only of two of eminent note amongst them, both (I conceive) without exception, and of sufficient learning and integritie to be beleaved in a matter of as great importance as this; the one of them a forreiner, the other an English *Divine*, the one being of the same judgement himselfe, the other (in part) dissenting; the one dead, the other yet living.

The former of the two is *David Paramus*, sometimes chiefe Professor of *Divinity* in the Vniversity of *Heidelburgh*: who in his tract concerning the *Active* and *Passive* *righteousnesse* of *Christ*, having laid downe his judgement in the controversie depending thus (p. 176) *that remission of sinnes for the satisfaction of Christ imputed to us, is our whole and intire Justification*, and argued accordingly (p. 177) in the

a Supremi Dyar-
ta sententia &c.
quod iustificatio
vera sit, remissio

the following page, addeth as followeth. *I might here produce the Authorities of the Fathers, who likewise place our righteousness (meaning, in Justification) in the alone forgiveness of sinnes for the death of Christ: and accordingly cites severall testimonies out of Austin, Oecumenius, and Ambrose. And immediately after these testimonies, thus: I might also alledge the consent of Luther, Melancthon, Zuinglius, Oecolampadius, Bullinger, Calvin, Martyr, Musculus, Hyperius, Ursinus, Olevian, &c. from whose Doctrine in the point of Justification, I doe not varie a nailers breadth.* So that the light of this mans reading and judgement together, could discover no other opinion touching the formall cause of Justification, either in the Fathers, or any the chiefe Protestant writers in his time, but that it should stand only in Remission of sinnes.

The latter of the two mentioned, is Mr. Thomas Gataker, a man of approved learning and integritie amongst us: who in Mr. A. Westons Defence against Mr. Walkers Charge, lately published in Print by him, acknowledgeth (p. 58) that howsoever for his part hee deemeth it erroneous (and so doe I too, taking the word Justification, in that large sense which it seemeth he doth, where he argueth against the opinion, as viz. in his Animadversions upon the disputes betweene Piscator and Lucius, p. 9. besides sundry other places in his writings) so holdeth Justification consisteth in remission of sinnes, yet that Calvin, Beza, Olevian, Ursinus, Zanchie, Piscator, Pareus, Musculus, Bullinger, Fox, and divers others of great note and name, yea whole Synods of ours are found so to say: adding further, and yet were these men never yet, that I ever heard or read, for so saying, condemned as Heretiques, much lesse as blasphemous Heretiques, but had in high esteeme, as their worth, parts and workes well

peccatorum propter hanc satisfactionem nobis imputatam. Hanc sententiam, ut verioram, simplicioram, ac tutiorem amplecti me profiteor &c. Pareus De Iustis. Christi Alt. et Pass. p. 176. 177. Tossam huc afferre Authoritates Patrum &c. Tossam quoque afferre consensum Lutheri, Melancthonis &c. p. 178.

well deserved, by those that therein dissented from them.

To this I might (if need were) adde Mr. *Anthony Wotton*, a man of much labour, diligence, and dexterity in searching out the judgements and opinions of Protestant writers touching the great Point of *Iustification* (as appears by that learned piece of his, intitled, *de Reconciliatione peccatoris, &c.*) who in the 3, 4, 5, and 6 Chapters of the second booke of the first part of this worke, hath mustered together a greater troupe of Reformed Authors then either of the other, and from their owne pens respectively, hath made them all speake distinctly and plainly, the same things touching the formall cause of *Iustification*, which the two former Authors (as we heard) ascribed unto some of them.

SECT. 29.

Now for the declaration and prooffe-making of this opinion, because for the present (I conceive it most agreeable to the truth) some things would briefly be premiz'd. As

1^o, That *Iustification*, being an action, hath no forme, or formall cause at all properly so called, that is, hath no substantiall forme, nor yet any forme that is properly a part of it, because this is proper only to substantiall natures and beings. See Sect. 8. of this Chapter.

2^o, That there can in no other respect or consideration be ascribed any forme or formal cause unto *Iustification*, but only as it mak's an alteration in the person, or rather in the condition of the person *justified*. See this also further explained in the forenamed Section of this Chapter.

3^o, That that alteration, or change, which is made in the condition of the person *justified* by his *Iustification*, that is, that which the immediate, proper, and precise effect, of that act of God whereby hee

justifieth.

justifieth, in or about the person justified, is, and nothing else but this is, or can with any colour of reason and congruence of speaking, be called, the forme or formall cause of *Iustification*. Of this also you have some further accompt in the 8 Section of this Chapter.

4^o, That is especially to be remembred, that wee doe not in this inquirie, seeke after the forme, or formall cause of *Iustification* simply, or of *Iustification* as largely taken, but of that particular and speciall kinde of *Iustification*, whereby a believing sinner is justified by God through the redemption which is in *Christ Iesus*. For if we take *Iustification* in a large sense, it is evident, that remission of sinnes cannot be the formall cause of it. Because in such a sense of the word *Iustification*, a man may be said to be *iustified*, that is, acquitted and cleared, who hath noe sinnes, or sinne at all forgiven him, *viz.* in case hee hath bin falsely accused. And so on the other hand, a man may have his offence or offences remitted and forgiven, and yet not be justified, I meane with any such kinde of *Iustification*, as we now speake of, *viz.* that is built upon a just and plenary satisfaction for the offence given. But otherwise, any remission of an offence upon what termes soever, may (in a large sense) be called, a *Iustification*, *viz.* as the word connoteth, and many times (even in the Scriptures themselves) signifieth a discharge or absolution from punishment.

5^o, (and lastly) whereas there may be a double or or twofold *Iustification* ascribed unto God, the one we may call *Declarative* or *Pronunciative*, the other, *Constitutive*, it is the formall cause of the latter, rather then of the former, which we inquire after. The difference betweene these two *Iustifications*, may be thus conceived: that which I call *Constitutive*

See more of this
Cap. 3. Sect. 1.
of this second
part.



tive, hath a precedencie in the order of nature (and for the most part, of time also) before the other, and is some kinde of cause thereof. When *God* is said to justify the sinner or ungodly, (as *Rom. 4. 5.*) it is meant of his *Constitutive Iustification*, not of his *Declarative*: For *God* never declareth or pronounceth a sinner *righteous*, till hee hath made him *righteous*, which is the proper act of that which I call, *Constitutive Iustification*. Again, when *Christ* saith, *by thy words thou shalt be iustified. Mat. 12. 13.* and *Iames* concerning *Abraham*, *that he was iustified through workes*; these and such like passages speake of a *declarative Iustification*. The formall cause of *Gods declarative Iustification*, cannot be conceiv'd to stand in remission of sinnes, because remission of sinnes is alwaies precedaneous to it, and therefore cannot be the effect of it, and so not the formall cause thereof, according to the 2 and 3 grounds premised. The formall cause of this kinde of *Iustification*, is rather the knowledge in those to whom such declaration is made (whether it be the person himselfe that is *iustified*, or some other) of remission of sinnes granted unto him, concerning whom such declaration is made.

Onely (to prevent cavilling) that is acknowledged, that even that which I call *Constitutive Iustification*, may in this sense be called *declarative* also, viz. as the grounds, terms, and conditions upon which it proceeds, are declared and made knowne by *God* in his *Gospel*. But by *declarative Iustification*, I meane onely such an act or expression of *God*, whereby he declares the actual *Iustification* of those or any of those that have their sinnes forgiven them.

SECT. 30.

These things remembred, I proceed to demonstrate

strate the truth of the opinion mentioned, and undertaken for, which was, that Remission of sins is the forme, or formall cause of *Iustification*.

First, if Remission of sinnes be the first, immediate, and precise effect of that act of *God* whereby he justifieth a sinner, in or upon the sinner so justified, then is Remission of sinnes the proper formall cause of *Iustification*. This consequence is built cleere and strong upon the third particular premised. Therefore I assume: But remission of sinnes is the first, immediate and precise effect of that act of *God*, whereby he justifieth a sinner, in or about the sinner so justified. *Ergo &c.* The reason of this latter proposition is, because there is no other imaginable effect, that should intervene, betweene such an act, and the effect specified. The Scriptures themselves make an immediate connection betweene *Gods* act of *Iustification*, and the sinners exemption, or absolution from his sinnes, that is, from the guilt and punishment due unto his sinnes, when they call *Iustification*, a *Iustification* from sinne. *Be it knowne unto you, men and Brethren* (saith *Paul. Act. 13. 38.*) *that through this man is preached unto you remission of sinnes; and by him, all that beleeve, are justified from all things, from which yee could not be iustified by the Law of Moses.* Where we see that *Iustification* is immediatly and directly, from sinne, i. from the guilt or condemnatorie power of sinne. The like expression you have *Rom. 6. 7.* *He that is dead, &c. is justified from sinne.* So that this is the first priviledge or blessing, that comes upon a sinner by meanes of his *Iustification*, or of that act of *God* whereby he justifieth him, the remission of his sinnes: and consequently must needs be the forme of his *Iustification*.

Secondly, that which gives the denomination of justified, to those that are justified, must needs be the

the forme, or formall cause of *Iustification*. The reason of this proposition, is apparant : it is still proper to every forme, to give a suitable denomination to the subject. Suitable I meane; not only to the forme it selfe, but to the action or motion also, whereby this forme was introduced into the subject. As for example : whitenesse in a wall that was made white out of some other colour, gives the denomination of whited, unto the wall : which doth not answer the forme it selfe onely, which is whitenesse, but that action also of the *Plasterer* or *Painter*, which wee call, whitening. Therefore it is evident, that the forme or formall cause of this act of whitening, is the whitenesse, or whitednesse of the wall. Thus farre then the ground is firme under us. Let us therefore goe forward, and assume : But remission of sinnes gives the denomination of *iustified*, to those that are *iustified*. Therefore remission of sinnes is the forme, or formall cause of *Iustification*. The assumption I thus further demonstrate.

If a sinner be therefore and thereby *iustified*, because he hath his sinnes remitted unto him, then remission of sinnes gives the denomination of *iustified*, unto him. This consequence is pregnanr, because that alwaies gives the denomination, by the meanes or reason whereof, the subject is so, or so denominated. I assume : But a sinner is therefore and thereby *iustified*, because, or in that he hath his sinnes forgiven him. *Ergo*. The reason of the latter proposition is, because that *Iustification* we speake of, being still opposed to condemnation (as hath bin formerly observed from the Scriptures) must needs stand in a vindication or exemption from punishment, which being interpreted, is nothing else, but the having of a mans sinnes forgiven. For there is no exemption from punishment at the hand of an infinite Judge for

for him that is guilty, but by having his sinnes forgiven: as on the other hand, the forgiveness of sinnes, is a full exemption in this kind.

SECT. 31.

Thirdly, that alteration or change in the condition of the person *justified* which is caused therein by that act whereby God *justifieth* him, must of necessity be the forme, or formall cause of his *justification*. The third particular premised, is a sufficient light wherby to see the truth of this proposition, Therefore I assume: But remission of sinnes, or absolution and acquitting from punishment (which are interpretatively the same) is that alteration or change which is made in the condition of a person *justified* by that act of God whereby he *justifieth* him. Ergo this alteration or change is the formall cause of *justification*. The reason of the latter proposition is this, *Justification* being (as I suppose is confessed on all hands) a civil or politique act, as all actions of *Judicature* are, must needs produce a civil or politique effect answerable to it: All acts & actions beget only in their own similitude & likeness. A natural action cannot produce a morall effect: nor a morall action, a naturall effect. Neither can a civill or politique action, produce either a naturall or morall, but only a civill or politique effect. When a Judge acquits (and so when he condemn's) a man from a crime or accusation brought in against him, this makes neither any naturall nor morall change in the person of him that is so acquitted, except it be occasionally, & by accident, as when by such a sentence of absolution a man is recovered out of those feares, which were prejudicial to his health whilst he lay under danger of the sentence of the Law, or the like: but properly and directly such an act produceth a civill or politique change in his condition. For whereas he was before in danger of the Law, and obnoxious unto punishment, he

is now at liberty and free therefrom. So when a believing sinner is *justified by God*, the effect of this act of *God*, is not any naturall or morall change made upon him, but a change in his estate and condition. Now there is no other change that can be imagined should be made in the spirituall estate or condition of a man, by the act of *Gods Justification* falling on him, but onely his acquitting from the guilt of sinne, and punishment due unto the same. Before this act of *God* passed upon him, he was under the guilt of sinne, and obnoxious to the wrath of *God*: but by the coming of this upon him, he is absolutely free and exempt from danger that way.

SECT. 32.

Fourthly, that which makes a *justified* person, formally and compleatly just or righteous before *God*, is (questionlesse) the formall cause of *Justification*. This proposition is greater then exception, nor will (I conceive) be denied by our keenest adversaries in the maine. I assume therefore: But remission of sinnes is that which makes a *justified* person formally and compleatly righteous before *God*. Therefore this is the formall cause of *Justification*. The reason and ground of the assumption is this: because he that stands as cleere, and as free from sinne, or the guilt of sin, in the sight of *God*, as he that having liv'd a 1000 yeeres, should alwaies have observ'd the Law, and never transgressed in the least point, is (doubtlesse) formally & compleatly righteous in the sight of *God*. Now that remission of sins gives this privilege to him that hath received it, in as full & ample manner, as the exemplified observance of the Law, or any other of the longest continuance that is imaginable can do, hath bin more then once demonstrated in this Treatise, especially in the fifth Conclusion layd down in the second Chap. of this second Part. Sect. 6. p. 8.

Fifthly, If remission of sinnes be a perfect and compleate

plete *righteousnesse*, then is it the formall cause of *Iustification*. This proposition is much of the same spinning with the Major in the former argument, and so partaker of like evidence of truth with it. Neve- the-lesse (once to light up a candle wherby to see the Sunne) the reason of it, is briefly this: be- because no perfect or compleate *righteousnesse* can be found in any man that hath sin'd, but that which is given and conferr'd by God upon him in his *Iustifi- cations*; and that which is in this way conferr'd up- on him, is (without contradiction) the formall cause thereof. Therefore let us make forward: But rem- ission of finnes is a perfect and compleate *righteous- nesse*: therefore (doubtlesse) the formall cause also of *Iustification*. The minor proposition hath oft al- ready bin exalted upon the Throne of evidence and unquestionableness of truth: yet if you desire a little of what is more then enough, take this for a further demonstration of it. That *righteousnesse* which needeth not feare the presence or most strict Judgement of God, is (doubtlesse) a compleate and perfect *righteousnesse*. But remission of finnes is a *righteousnesse* that needeth not to feare the presence or strictest judgement of God. Therefore it is a perfect and compleate *righteousnesse*. The Sunne at noone day shineth no cleerer light, then both these propositions do truth. For the former, I make i.o question but contradiction it selfe will be ashamed to oppose it. That *righteousnesse* which will hold out waight and measure, by the standard of He- ven, no man (I presume) will call defective or imperfect. And for the latter, who can with any reason lift up a thought of heart against it? For what cause hath any man to feare any displeasure or hard sentence from God, who hath all his finnes fully pardoned? There is nothing can separate betweene God and his

*Peccata sola se-
parant inter ho-
minem et Deum,
que solvantur
Christi gratia,
per quem media-
torem reconcili-
amur, cum iusti-
ficat impiam.*
Aug. De Pecc.
Merit. et Rem.
l. 1. c. 20.

SECT. 33.

creature, but only sinne: and when this is taken away, what shall hinder, but that there should immediately ensue a perfect union of love and peace betweene them?

Sixtly, If forgiveness of sinnes be the *righteousnesse* which God *imputes* in the *Justification* of a sinner, then is it the formall cause of *Justification*. But forgiveness of sinnes is the *righteousnesse imputed* by God in the *Justification* of a sinner. *Ergo*. The ground of the sequell in the first proposition is this, because the *righteousnesse* which God *imputes* in *Justification*, must needs be the formall cause thereof, otherwise it must be said, either a man is formally just by some *righteousnesse* of his own, or which he hath not received from God: or else that he is not made *righteous* in or by his *Justification*, but afterwards. The minor, is the assertion of the *Holy Ghost* (almost) *in terminis*, Rom. 4. For that which ver. 6. is called, *Gods imputing righteousness*, ver. 7. is interpreted to be, his forgiving iniquities, and covering sinne.

Seventhly, If remission of sinnes reacheth home unto and be given unto men by God for their *Justification*, then is it the formall cause thereof. This is evident: because by the formall cause of *Justification*, we meane nothing else (as hath bin often said) but *Justification passive*, or that guilt which by God is given unto men (and by them received accordingly) in and by that act of his whereby he *justifieth* them. So that if remission of sinnes be that which is given unto sinners by God, for, or unto their *Justification*, it must of necessitie be conceived to be the formall cause thereof. Therefore I assume: but remission of sinnes is given by God unto men for their *Justification*, and reacheth home unto it: Therefore it must needs be the formall cause thereof. This latter proposition againe, is (in effect, and well nigh in terms) nothing

nothing but what the *Holy Ghost* himselfe affirmeth, *Rom. 5. 16.* And not as it was by one that sinned, so is the guilt: for the iudgment was by one unto condemnation: but the free guilt is of many offences unto Justification. that is, God by the free guilt, that is, by the free forgiveness of mens finnes, doth fully justify them. The free guilt of offences, or the forgiveness of sins, could not be said to be unto Justification, except a man were fully and entirely justified thereby.

Lastly, if remission of finnes, and the non-imputing of sinne to those that have sinned, be expressions of one and the same importance, and signifie the same privilege, estate, or condition, of a person *iustified*, then is remission of finnes the formall cause of *Iustification*. The strength of this consequence lieth in this, that the *Holy Ghost* describeth or interpreteth the *righteousnesse* which God imputeth in *Iustification*, by the non-imputation of sinne. This is evident by comparing *Rom. 4. 6.* with ver. 8. And it was proved before (in the sixt argument) that the *righteousnesse* imputed by God in *Iustification*, must of necessity be the formall cause thereof. Therefore it undeniably followes, that if remission of finnes, and the non-imputing of sinne, be expressions of one and the same condition, that remission of finnes is the formall cause of *Iustification*. Now that the importance of these two expressions is but one and the same, is apparant enough without prooffe. For what doth God more, or otherwise, in remitting sinne, then he doth in not imputing it? or what doth he more or otherwise in the not-imputing of sinne, then he doth in remitting it? Not to impute sinne to him that hath sinned, can implie nothing else, but not to charge the demerit or guilt thereof upon him: and what doth remission of finnes import either more or lesse? And hence (doubtlesse) it is, that *David* sets the same Crowne

Crowne of the same blessednesse upon the head of the one and the other. *Blessed is he whose transgression is forgiven, whose sinne is covered. Blessed is the man, to whom the Lord imputeth not iniquitie, &c.* Plal. 32. I. 2. Rom. 4. 7. 8.

SECT. 34.

Much might be further argued both from the Scriptures and otherwise, for the clearing and countenancing of this opinion, which placeth formall justification in Remission of sinnes: but inasmuch as this tasque hath bin learnedly and throughly performed by another ^a (though in another language) and to ease the present discourse of length and tediousnesse what we may without any sensible detriment to the cause undertaken, I forbear. And the rather, because whatsoever I am able to conceive may possibly with any colour or pretext of reason be objected against the opinion, hath (for the most part) bin already answered or cleared, or else will be found answered in the two following Chapters. As

Object. 1.

First, That Remission of sinnes, is no true or compleate *righteousnesse*: you shall finde satisfaction touching this, in the second Chap. of this latter part, in the 4 Conclusion. Sect. 4.

Object. 2.

Secondly, That the *righteousnesse* of *Christ* is to be joyned with remission of sinnes, to make the compleate forme of *Iustification*. See this cleared at large Cap. II. of the first part.

Object. 3.

Thirdly, That Remission of sinnes is the consequent or effect of *Iustification*, and therefore not the formall cause. See whereof to make a sufficient answer to this, Sect. 8. and Sect. 29. of this Chapter, where it is fully proved, that the formall cause of *Iustification*, must needs be the consequent of *Iustification*, that is, of that act of God whereby he *justifieth*:

Fourthly, that the *righteousnesse* of *Christ* imputed,

is

(a) Mr. Watson,
De Reconciliat.
Part 1, lib. 2.
c. 3. 4. 5. 6. 7.
8.

A Treatise of JUSTIFICATION.

121

is this formall cause, you shall finde this counter-argued, Sect. 23, 24, 25, 26, 27. of this Chapter.

Object. 4.

Fifthly, that the *imputation* of this *righteousnesse* is the formall cause. The inconsistency of this with the truth, is evicted, Sect. 22. of this Chapter.

Object. 5.

Sixtly, That the communion that is betweene *Christ* and beleivers, is this formall cause. How little communion this hath with the truth, hath bin shewed at large, Section 18, 19, 20, 21. of this Chapter.

Object. 6.

Seventhly, That *Justification* may be, where there is no remission of finnes, and remission of finnes, where there is no *justification*. See the opinion set cleere of this objection, in the latter end of Sect. 1. of the 3 Chap. of this second part, as also Sect. 29. of this present Chapter.

Object. 7.

What further may be objected, I doe not (for the present) apprehend: but ready and willing I am to take any thing into a serious and unpartiall consideration that shall be tendred unto me as matter of further question, or difficultie in the businesse: In the meane time, out of all that which hath bin reasoned at large in this Chapter concerning *justification* and the severall causes thereof, some such description of it as this may be framed, wherein the attentive Reader may observe, either all or the greatest part of the causes insisted upon, briefly comprehended.

Justification is an act of God, whereby having out of his owne unspeakable free grace and goodnesse towards poore miserable sinners, given his only begotten Sonne Jesus Christ to make attonement, or satisfaction for them by his death, in consideration of this attonement, freely pardoneth and remitteth the finnes of all those that beleve in him through

Q

Jesus

Jesus Christ preached, or otherwise revealed by
the Holy Ghost unto them.



CAP. V.

Wherein the Scriptures alledged
for the imputation of Christs righteous-
nesse or active obedience in Justification, are
cleered and answered, and the true sense
and interpretation of them respectively esta-
blished, according to the judgment of
the best Expositors of the Pro-
testant party.

SECT. I.

ALL error and mistake in matters of Christian
Religion, is occasioned either in the concep-
tion, or continuance, or both, by somewhat which God
in the Scriptures hath well said, but is by men not
well understood. And as *Gregory* long since well ob-
serv'd it in matter of practise, * that when men con-
ceive of sinne under the notion of a duty, there it is
committed with an high hand, and without mea-
sure; the reason whereof is, because conscience and
concupiscence are then in conjunction, which (for
the most part) are in opposition about the commit-
ting of sin, whereby the course of it is somewhat bro-
ken and impaired: so it is likewise in point of
judgement, when men conceive of their by-thoughts
and misapprehensions, as countenanced from Heaven
in the Scriptures, their conscience lifts up it selfe
very high; and the mildest contradiction, is little
lesse then an abomination unto them. The reason
whereof

(*) Cum virium
virtus putatur,
culpa sine metu
cumulat. *Greg.*
De Pastor. Cur.
l. 3. c. 3.

whereof I conceive to be this: the opinion in this case being their owne, must needs have a strong and perfect sympathie with all the powers of nature yet unsanctified, and so must needs engage these: and then againe, being look'd upon as a truch of a divine parentage, and issuing from God, by means of this apprehension, it engageth all the powers of Grace, and of the new man also to contend for it. And thus, what by the nature and substance of it on the one hand, being erroneous and sinfull; and what by the appearance and shew of it on the other hand, being as if it were indeed spirituall and divine, it is apt to transport a man with an extasie of zeale even above himselfe for the maintenance of it, and to inspire him with resolutions of sacrificing credit, Name, estate, friends, himselfe upon the honour and service of it, in case it be opposed.

Now amongst many signes that might be given of an opinion of that very frame and constitution we speak of, darknesse for substance, and light in appearance, this is one of frequent observation; when the maintainers of it are ambitious to heap up citations of Scripture proofes without end, and to overwhelm their adversaries with Divine testimonies. For as the saying is, *Nusquam est, qui ubique est*, he that is every where, is no where: so it is much to be suspected, that such an opinion is no where in the Scriptures, which is pretended to be every where. When men sharke about for Scriptures, and cannot find those that willingly and freely offer themselves in the service of an opinion, but labour and toyle (as it were) in the fire, to redeem the defect of full and pregnant proofes, with multitudes and numbers of such as they can find, it is a ground of much suspicion, that the opinion is not of God, but of men.

The Scriptures are many, which are mustered up

by the Masters of that way of *Imputation* which we oppose, for the service of their opinion: but amongst them all there is not one that comes roundly on, or that speaketh plainly or directly to the business in hand: which is a plaine signe that it is not indeed they that speak at all, but the spirit of the men that speaketh in them, whatsoever they seem to speak in this kind. I make no question but I shall be able to give a thorough and perfect accompt of what I now affirme, by a particular examination of the Scriptures themselves alledged in that behalfe.

The greatest part of them (I conceive) have bin occasionally touch'd already, and in part cleared, in this discourse. But because a true and solid understanding of them, carries the maine stroke in the Question and controversie depending, I thought good to assigne an intire Chapter for the interpretation and solution of them: so that the Reader may more readily know where to find, and whither to repaire for explication of them al together. I begin with those usually alledged from the old Testament, which are not many.

SECT. 2.
Psal. 32. 1, 2.
Answered,

The first place is *Psal.* 32. 1. *Blessed is the man whose transgression is forgiven, whose sinne is covered: Blessed is the man, unto whom the Lord imputeth not transgression, &c.* The covering of sin, mentioned in the middle clause, is by some conceived to be the *righteousness* or active *obedience* of *Christ*, which God *imputing* to *believers*, covereth all their sinnes therewith: To this I Answer:

1. That some of our best Expositors conceive all the three expressions here mentioned to be but synonymous, i. of one and the same signification and importance; and yet withall conceive this variety to be emphaticall, and to note that abundance of Grace in God, whereby our sins are forgiven. Doctor Ames
in

in his fixt Document upon this Psalm, carries the tenour of these passages thus ^a. And *Luther* in his Summarie of the Psalm is not farre from it. ^b *Parvus* likewise, on *Rom. 47.* is of the same judgement, and cites *Ambrose* with him.

2. For those two expressions, *not-imputing of sin*, and *covering of sinne*; *Calvin* holds them to be the same in sense and signification, and that they are of the same importance with those other Scripture phrases, where *God* is said *not to remember sinne*, *to blot it out*, *to cast it behind his backe*, *or into the depths of the Sea*, and the like: and moreover cites *Augustine*, as his Predecessour in this Interpretation. ^c So that none of all these (with twenty more that might be put to them) never dreamt of the *righteousnesse of Christ*, lying to close under this *covering of sin*.

3. Neither can *sinne* be said to be *covered* with the *righteousnes*, i. the *active obedience* of *Christ*, since, according to the grounds and principles of that very opinion against which we argue, *sinne* is wholly dissolved and taken away by the *imputation* of his *death*, or *passive obedience*; and this before the *imputation* of the *active obedience* be made unto us. See for this cap. 5. Sect. 2. of the first part of this Discourse. Now that which is wholly dissolv'd and taken away, needs no further covering in respect of *God*, nor indeed is capable of any.

4. The *righteousnes* or *active obedience* of *Christ*, is so farre from being a *covering* of *sinne*, that it is rather a means of the discovery of it, and by the light and absolute purity and perfection thereof, sets off *sinne* with the greater sinfullnesse, even as the Law it selfe doth. Therefore

5. (and lastly) if it be conceiv'd necessary to place

(a) *Magna est Dei gratia qua peccata nostra remittuntur, Hoc eo ipso innuitur, quod tam emphatica repetitione et quasi congerio verborum declaratur: quia rei tanta nulla sufficit orationis forma.* Amelius in *Psalm. 32. Document. 6.* *Et max Gratia Dei abundans est ad omnia [peccata] tollenda, levat, rapit, et non imputat.*

(b) *Iustitia nostra propriè est remissio peccatorum, seu (ut loquitur Psalmus) peccata non imputare peccata regere.* Luther. in *Summ. Pl. 32.* *Peccatorum remissionem tribus loquendi generibus exprimit, quæ tamen omnia in idem cadunt, 3^o Ph. Fabrit. in *Psalm. 32.**

(c) *Peccatorum non recordari, est ea non populare ad poenam. Id ipsum alibi dicitur, propterea post tergum, delere in far nubu, demergere in profundum mari, non imputare, tollimusque habere.*

re. Certè si punis Deus peccata imputat: si vindicat, recordatur: si ad iudicium vocat, recta non habet; &c. Arguo in hunc modum interpretatur Augustin. clarè verbi, &c. Calvin. Inst. lib. 3, c. 4.

any emphaticall difference in this expression of *covering of finnes*, from the other two, of *forgiveness of sin*, and *not-imputing sinne*, I conceive it most agreeable to Scripture notion, to assigne this peculiarity of importance to it: that by *covering of sinne*, is meant Gods gracious expressing himselfe to a man that hath sinn'd, especially in a way of outward prosperity and peace. It is most probable, that by *covering of sinne*, somewhat should be meant, which is contrary to that which the Scripture expresseth by a discoverie of sinne. Now it is evident from these (and many like places more) *Ezek. 16. 57. Ezek. 23. 10. 29. Job. 20. 27. Esa. 57. 12, &c.* that by discovering of sinne, is meant the executing of judgements, or inflicting of punishments upon sinners answerable to their finnes; which may wel be called a discovering of sin and wickednes, because neither the sinners themselves, nor yet others, are ordinarily capable of any knowledge or apprehension to purpose of the demerit and vilenesse of *sinne*, but by meanes of the severity of God expressing it selfe in visible judgements upon those that have sinned. Therefore by *covering of sinne*, both here and elsewhere, is meant nothing else (doublelesse) but Gods expressing of himselfe to persons that have sinn'd, upon their Repentance, in waies of Grace, favour and love, as if they had not sinned, nor provoked him. To this purpose when he shews any outward favour or countenance to men, as by protecting them from dangers, or delivering them out of trouble, or the like, he is said to *justifie* them: *Justifying the righteous, so give him* (or, by giving him) *according to his righteousness*, 1 King. 8. 37. compare herewith 2 Chron. 6. 23. So that here is no shelter or covering for the Doctrine of *Imputation* in this Scripture.

S a c't. 3.

Again, those parallell Scriptures, *Ier. 23. 6. and 33. 16.*

33. 16. are alledged. *And this is his Name whereby he shall be called, the Lord our righteousness.*

I answer that neither is there any colour in these words for the pretended *imputation*. For

Ier. 23. 6. and 23. 16. cited.

First, it is not here said, that the *righteousness* of the Lord, shall be our *righteousness*, nor that the *righteousness* of the Lord shall be *imputed* to us for *righteousness*, no; here is *altum silentium*, profound silence as concerning any *imputation*.

Secondly, it is wholly repugnant both to the Grammaticall and Rhetoricall importance of the expression and words, as likewise disagreeing from the Scripture phrase, and manner of speaking in the like cases, to put such a sense or interpretation upon them as this. *Christ* is our *righteousness*, by *imputation*. *Christ* can in no tolerable construction of speech be said to be *imputed* to us (the *imputation* of a person was never heard of) therefore cannot be said to be *imputed* to us for our *righteousness*. But

Thirdly (and lastly) the plaine and direct meaning of the place, is this. *This is his Name whereby he shall be called, The Lord our righteousness*, that is, He shall be generally acknowledged and celebrated by his people the Jewes (for the Prophet speak's particularly of these, as is evident in the context) as the Great Author and procurer of that *righteousness* or *justification* in the sight of God (for *righteousness* is very usually put for *justification*, as was noted, cap. 3. Sect. 3. of this second part.) upon which abundance of outward glory, peace, and prosperitie should be cast upon them. This interpretation is agreeable to the Scripture phrase, and manner of speaking in the like cases. For

First, the attributing or imposition of a *Name* upon either thing or person, often notes the quality or property in either, or some benefit redounding from either

(a) Schema est prophetici, quo, nomini quasi proprii impositione, rei aut personae, de qua agitur, qualitas aut factum indicetur. Med. 4. Apocalyps. p. 84.

Solent Scripturae dictarum quampiam vel personam, hoc vel illo nomine vocatum iri, non quod habitura sit illud nomen, aut tali nomine vulgo appellanda sit, sed quod vera ac plane habitura sit rem tali nomine significatam. Perer. in Gen. p. 848. Sect. 30.

(b) Omnes istae locutiones peraguo valens, iustificari nos Dei gratia, Christum esse iustitiam nostram, iustitiam morte ac resurrectione Christi nobis acquiritam. Calvin, in Gal. 3. 6.

ther, answerable thereunto ^a (*His name shall be called, wonderfull, Counsellor, &c.* (Esa 9.6.) that is, he shall be acknowledged and looked upon by men, as an actor and doer of things very strange and excellent, as one that is able and ready to give the best advice and counsell to those that shall repaire unto him in difficult cases, &c. See of like importance and expression *Exek. 48. 35. Mat. 1. 21. 23. Apoc. 8. 10.* with many others.

Secondly, There is no phrase or expression more familiar in Scriptures, *quam effectum predicare de causa in recto*, that is, then to attribute an effect to its cause or Author, by a verb substantive only, or to affirme the effect of the cause directly. Thus *Christ* is said to be our hope. *1 Tim. 1. 1. To be our life. Col. 3. 4. To be the resurrection. Joh. 11. 25. To be our peace. Ephes. 2. 14. To be the glorie of his people. Luk 2. 32.* with many the like: meaning that he is Author, purchaser, or Procurer of all these. So when he is said to be our *righteousnesse*, there can no other construction be made of it, but this, that he is the Author or procurer of our *righteousnesse*. Calvin is expresse for this interpretation of this passage. *All these expressions* (saith hee) ^b *carrie the same sense and meaning, that we are iustified by the grace of God, that Christ is our righteousnesse, that righteousnesse is procured for us by the death and resurrection of Christ, &c.* See more of this interpretation before, Cap. 3. Sect. 2.

Thirdly (and lastly) that by *righteousnesse* in this place, is meant that *Iustification* which stands in remission of sinnes, and that by *Christ* being called, the Lord their *righteousnesse*, is only meant, that through him God would be reconciled to them and pacified with them as concerning all their provocations, appears from the like tenor of other Scripture passages.

passages. For usually, when *God* promiseth deliverance, and outward prosperity to this people, after long and sore afflictions (as he doth in the former part of this verse, and in the two verses following) he maketh mention of his grace and favour towards them in the free pardon of their sinnes, and of his being pacified towards them, these notwithstanding. Which grace and favour of his in being reconciled unto them, expressing it selfe in abundance of outward peace and glory, is oft called his *righteousnesse*, because he confers it upon them: and sometimes their *righteousnesse*, because they receive it from him. Compare *Esa* 45. 8. 24. 25. *Esa* 46. 13. *Esa* 48. 18. *Esa* 51. 5. 6. 8. *Esa* 54. 17. *Ier.* 50. 20. 19. *Ier.* 51. 10. &c. with many others.

Some have digg'd for the treasure of *imputation* in the field of that Scripture, *Esa* 45. 24. *Surely shall one say, in the Lord have I righteousness and strength.* But

SECT. 4.

First (to omit the severall readings, and interpretations accordingly of this Scripture, which shew that it is no pregnant foundation to build so disputable a point of *Faith* upon) I answer, that neither is here the least ayre or breathing of that *imputation* so much wondred after: nor do I finde any intimation given of any such business here by any Expositors I can meet with.

Esa. 45. 24. answered.

Secondly, the plaine and direct meaning of the place is (doubtlesse) this, to shew that when *God* should communicate the knowledge of himselfe in his Sonne *Iesus Christ* unto the world (whereof he spake in the words immediatly precedent) they should generally have this resentment of the meanes of their salvation and peace, *viz.* that they receive them of the free grace and donation of *God* by *Iesus Christ*, and not of themselves, or by the merit of their

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own *righteousnesse*: which was a veyne of leaven, wherewith the greatest part of the Jewish lump was (for the present) leavened. So that for a man to say, *In the Lord I have righteousnesse*, imports only a profession made by him of his free *Iustification* and *salvation* by God, in, and through *Christ*: As it followeth ver. 25. *In the Lord shall all the seed of Israel be justified*; And this also is (upon the matter,) *Calvins* Exposition upon the place, who writeth thus: *Because righteousnesse and strength are the two maine points of our salvation, the faithfull acknowledge God to be the Author of both in them, &c.*

SECT. 5.

The last Scripture that I know produced from the old Testament, with any face or colour of reason at all for the imputation contended for, and against, is that *Esa 61. 10. I will greatly reioyce in the Lord, my soule shall be ioyfull in my God: for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousnesse, &c.* These garments of salvation, and robe of *righteousnesse*, are conceived to be the *righteousnesse* of *Christ* imparted to believers, and as a robe or garment put upon them, wherein and whereby they stand *iustified* in the sight of God. But I answer;

First, that this cloathing with the garments of salvation, and covering with the robe of *righteousnesse*, are expressions concerning chiefly (if not solely) the Church of the Jewes in their restoration and deliverance from the captivity of *Babylon* (if not from that greater captivity under which they lie at this day) as the whole carriage of the Chapter from the beginning to the end, maketh it fully manifest. And so *Musculus* with other learned Expositors, carrieth the interpretation of this verse with the particulars contained in it. *The Prophet* (saith he) *speaketh upon him the person of the Church of Sion delivered from*

Esa 61. 10. opened and cleared.

*Sustipis in se vas:
se: perso am Ec-
clesia Sionu
Babylone libera-
ra, &c. Muscu-
in Esa 61. 10.*

A Treatise of JUSTIFICATION.

Lxi

from Babylon, &c. And a little after, coming to expound those metaphoricall clauses mentioned, *he hath* (or, as he rendreth it, when he shall have) *cloathed me with the garments of salvation, and covered me with the robe of righteousness*, he writeth as followeth: The meaning is, when he shall save and redeeme, and declare his righteousness, that is, his faithfulness and goodness towards me, &c. So that by *cloathing with garments of salvation, and covering with a robe of righteousness*, is not meant any inward or spirituall blessing or privilege, wherewith God should gratifie or enrich his Church, as *Justification by Christ* is, but an externall and temporall. Neither by *the robe of righteousness*, are we to understand, the whole and entire obedience of *Christ* to the morall Law (there being neither word, syllable, letter, or tittle any waies leading or inducing to such an interpretation) but the effect of the *righteousness*, that is, of the truth and faithfullnesse, or else of the goodness and graciousnesse of God (both which are usually expressed in the Scriptures, by the word *righteousnesse* as was before observed. cap. 3. Sect. 2.) viz. their deliverance from their captivitie, together with their peace and safety, and many other sweet and comfortable priviledges thereupon.

Secondly, if we carrie these metaphors of garments and robe, in a spirituall way, and understand them of *Justification by Christ*, the promise that is supposed to be conveyned in them (and a promise doubtlesse there is, though conceived in the common propheticall streyne of the time past, to shew the certainty of it to be equall to things that are already done) and to be made unto the Church, will not be futable or proper thereunto. Because the Church of *Christ*, is already, and at all times cloathed with the robe of the *righteousnesse* of *Christ* (in such

Sensu est; cum servaveris et, redemeris me, iustitiamque suam, id est, singularem probitatem et bonitatem erga me declaraveris, &c. ibid.

a sense) that is, is in a justified condition by him. Yea, her *Iustification* by *Christ*, is that which gives her, her very being, as she is his Church. Therefore for God to promise unto those, that are already justified by *Christ*, a *robe of righteousness* by which they should be justified, is as if he should promise Heaven to his elect Angells, who are already fully possessed thereof and confirmed in their possession, or promise reasonable soules to men, who cannot be men without them. So that (doubtlesse) it is no spirituall privilege (at least not *Iustification* by *Christ* of all other) that is here promised to the Church of God. But

SECT. 6. Thirdly (and lastly) if we understand the passage now under consideration of an externall deliverance (as we heard *Musculus* and other Interpreters doe) the metaphor will be found sweet and lively, and very emphaticall, yea and consonant to the speech and language of the Scripture elsewhere. We know it was a custome among the Jewes (and there are few Nations, I conceive, but have somewhat of it, more or lesse) to attire, habit, and cloath themselves suitably to their present conditions. They had sackcloth to weare in times of mourning, and they had garments too, proper for times of joy and gladnesse. I forbear to cite Scriptures for the confirmation of this, because they are obvious. Now then when God promiseth to cloath his Church being yet in bondage and miserie, with the garments of salvation, he implieth that for the present, they were cloathed like exiles and prisoners and captives, that is, that they were in these conditions, and so subject to all the inconveniences and miseries incident to them. But he will change their garments, that is, alter their estates and conditions; of servants, he will make them free; of banished, he will make them possessors

possessors of their own land: of poore, he will make them rich, of vile and contemptible, he will make them honourable, &c. The full and entire happiness of which new condition, the Prophet by the figure synecdoche, expresseth by the change of their garments according to the usuall manner of the Scripture, which often signifieth the estate or condition, by the garments proper to it. As *Junius* hath well observed in his annotations upon *Esay* 22. 17.

^a *As eminencie of place or office (saith he) is known by garments suitable and proper to it, so is it in the Scriptures, by a synecdoche, often signified and expressed thereby.* As when God threatened *Shebna* with the losse of his great Place, and with Captivity, and that he would put his servant *Eliakim* into it, he expresseth this investiture of *Eliakim* into this new condition or office, thus: *And I will cloath him with thy Robe, and strengthen him with thy Girdle.* *Esa* 22. 21.

To passe by all other Scriptures, wherein the observation of *Junius* mentioned, might be exemplified; the Booke of the *Revelation* represents unto us, both the dignitie of *Christ* himselfe, and likewise of his Saints, after the same manner, by robes and garments, and that more then once or twice. *And in the midst of the 7 Candlesticks, one like unto the Sonne of man, clothed with a garment down unto the feet.* *Revel.* 1. 13.

This represents the great dignitie of *Christ*. In like manner the honour of his Saints and faithfull ones is thus expressed, cap. 3. 4, 5. *And they shall walke with me in white: for they are worthy. He that overcometh, shall be clothed in white array, &c.* So the dignitie of the 24 Elders is represented by their cloathing in white rayment. cap. 4. 4. Againe, the whole multitude of Saints out of all Nations are said to stand before the Lamb clothed with long white robes

(robes I conceive of the same importance with these

(a) Dignitas, ut ab insignibus vestimentis cognoscitur, ita Synecdochice in Scripturis designatur vestimentorum appellatione. *Junius. Annot. in Esa. 22. 17.*

Revel. 19. 7, 8.
cleered and an-
swered by the
way.

lobes of salvation in *Esa*) and *Palmes* in their hands, cap. 7. 9. So also cap. 19. 14. where it is said, that it was granted to the *Lambs wife* (the Church) that she should be arrayed with pure white linnen and shining, which is said to be the *righteousnesse* of the *Saints*, cap. 19. 7. 8. it is evident that nothing is spoken or meant concerning *Iustification* by *Christ*, or his *righteousnesse*, but only that great honour and reward is hereby signified, which *Christ* was now pleased to conferre upon his Church and *Saints*, who were *iustified* by him long before. The *pure, fine, and shining linnen*, is said to be the *righteousnesse* of the *Saints*, to shew that the greates glory, honour, and dignitie which *Christ* now conferreth upon his Church, is the gracious and bountifull reward of her Husband, by him given unto her, in consideration and remembrance of her *righteousnesse*, that is, her holinesse, faithfulnessse, zeale, constancie, &c. under the persecution of the Beast, and great Apostacie of the Christian world. It is an usuall manner of speech in Scripture, to expresse the reward of a thing, by the Name of the thing it selfe, whereof it is a reward. Thus *Numb. 22. 7.* the Elders of *Midian* and *Maab*, are said to have departed, having *Divinations* (for so it is in the original) in their hand, that is, the money or reward of *Divinations*. So *2 Sam. 4. 10.* Good tidings, is pay for the reward of good tidings. Againe, *Revel. 13. 10.* Here is the *patience and Faith* of the *Saints*, that is, the reward and recompence of the patience and faithfull cleaving of the *Saints* unto *Christ*, when they shall see vengeance executed upon their enemies, and themselves made Actors in it. Many other instances in this kinde have I remember bin else where in this Treatise ^a drawne together. So the *pure and shining linnen* (that is, the bright glory wherewith the Church is now invested) is said to be

(a) Part 1. c. 1.
Sect. 4.

be the *righteousnesse* of the *Saints*, because it is the reward of it. This to be the plaine and direct meaning of the place, might be further argued from that ratiocinative particle, *For*: *For the linen is the righteousness, &c.* In which words it is evident that there is a reason given of the grant made to the Church mentioned in the former part of the verse, viz. that she should be so arrayed or clothed, that is, dignified: this reason is said to be, *the righteousness of the Saints*. It is as if it had bin said; that the Lamb's wife should be thus gloriously recompenced, is nothing but that which well agreeth with the *righteousnesse* and bounty of God, who thus liberally and bountifullly rewardeth and returneth his *righteousnesse* into his bosome, as he had promised. This place (doubletsse) parallel's with that, cap. 3. 4. *Those shall walk with me in white: for they are worthy.* The *worthinesse* of the one, and the *righteousnesse* of the other, are but the same, and both are assign'd as the reason of the honour done unto them. The riches, allie, and prosperous condition (whilst it lasted) of *Babylon* or *Rome*, is likewise expressed by the metaphor of garments. And that great Citie that was clothed in fine linen, and purple and scarlet, &c. *Revel. 18. 16.* By all which Scriptures diligently compared (with many more of like expression that might be added) it is more then manifest, that by those metaphors of garments and robes in *Esa.* there is nothing meant touching the inward and spirituall condition of the Church, much lesse his *Iustification* by the active *righteousnesse* of *Christ* imputed. And indeed it may seeme very strange to build a dogmaticall point of *Faith* upon figurative and metaphorical expressions, there being no plaine or to pregnant Scripture confirme or warrant it.

As for those expressions in *Paul*, of putting on *Christ*,

Induere Christū, hic significat, virtute spiritus ejus undiq; nos muniri quā idonei ad omnes sanctificationis partes reddamur. Calvin. in Rom. 13. 14.

Quemadmodum quotquot circumciduntur, Moysē induunt, hoc est, Moysē se professantes esse discipulos, ut secundū illius institutionem ambulent: ita qui baptizantur, Christum induunt, professantes se illius discipulos. &c. Musculus in Gal. 3. 27.

Rom. 3. 21.
cleared.

Christ, Rom. 13. 14. Gal. 3. 27. &c. there is neither of them speaks of *Justification*; but the former of *sanctification*, and the latter of *profession*: both which, if they were not apparant enough unto any man, that shall but a little consider the context in either place, might further have bin prooved without much labour. Let *Calvin, Musculus*, and other Protestant Interpreters be consulted with about them.

We have found nothing in those Scriptures of the old Testament, which are look'd upon with an eye of the greatest confidence, for the building up of that *imputation*, which we endeavour to cast downe. Let us passe from Prophets to Apostles, and consider, whether they also be not made to speake the mindes of other men, and not their own, when they are made to speake for this *imputation*. The farre greatest part of testimonies brought against us out of the new Testament, are lodg'd within the compasse of that one Epistle; to the *Romans*: the rest are but few.

The first place alledged by some is that, *Rom. 3. 21. 22. But now is the righteousness of God made manifest without the Law, having witness of the Law and of the Prophets, Even the righteousness of God, which is by the Faith of Iesus Christ. &c.* By the *righteousnesse* of God (say they) is here meant, the *righteousnesse* or active obedience of *Christ*, who is *God*, imputed to all that beleve, &c.

I answer, First, this Scripture hath bin already fully opened, in the first part of this Treatise, cap. 4. throughout, where upon due examination, it was found to speake plainly for the *imputation* of *Faith* for *righteousnesse*, but no waies for the *imputation* of the *righteousnesse* of *Christ* for any such purpose.

Secondly, Some by the *righteousnesse* of God in this place, understand the truth and faithfulness of God in keeping promise. This was the expositi-

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on of *Ambrose* long since. And that this faithfulness of *God* is frequently in Scripture called his *righteousnes*, hath bin already observed, 3. cap. Sect. 2. p. 93.

Thirdly, (and lastly) by the *righteousnes* of *God* in these Scriptures, is meant (doublelesse) either that way, method, or meanes which *God* himselfe hath found out to *justifie* or make men *righteous*, (See cap. 3. Sect. 2. p. 40. of this second part) or else (which comes to the same) that *very righteousnes* by which we stand *justified* or *righteous* in the sight of *God*. This is the generall interpretation of the best Protestant Expositors, as *Calvin*, ^a *Masius*, ^b *Beza*, ^c &c. Neither have I met with any that unstands it of the *righteousnes* of *Christ*: nor is there the least appearance in the context of any necessitie so to take it.

Again, the last verse in the same Chapter is layd hold on by some as a favorer of their Imputation. *Do we then make the Law of none effect through Faith? God forbid: yea, we establish the Law.* They conceive, that the Law cannot be said to be established by *Faith*, or by the Doctrine of *Faith*, but only by imputation of *Christ*'s fulfilling it, unto Believers.

I answer, 1. that there is no necessity, that by Law in this place, should be meant precisely the Moral Law. *Calvin* understands it as well of the Ceremonial Law, as of the Moral: and explaines, how as well the one, as the other, may be said to be established by *Faith*. Therefore he is farre from conceiving, that the Imputation of *Christ*'s *righteousnes* should be established by *Paul*'s affirming the Law to be established by *faith*. *Ambrose* likewise long before him, conceived the samethings of this Scripture.

2. It is much more probable that (of the two) *Paul*

(a) *Iustitiam Dei accipit pro ea, quæ Deo probatur, notum esse debuerat elementariis.* Calvin Instit. l. 3. c. 11. Sect. 9.

Dubium est, quæ ratione Dei iustitiam appellat, quam per fidem obtinemus: idcirco, quia sola coram Deo consistit, an quod eam nobis Dominus sua misericordia largiatur? Calv. in Rom. 3. 21.

(b) *Exponit postea de ea iustitia, quæ non coram Deo iustificatur, &c.* Masius in Rom. 3. 21.

(c) *Posita est omnis iustificatio in remissione peccatorum: et ideo iustitia hæc in imputatione posita iustitia Dei vocatur.* Beza. De Coena Dom. Iustitia Dei, id est, salus vel redemptio, quam Deus præstat. Cam Myroth. p. 178.

Iustitia imputata rectè dicitur iustitia Christi, quia Christus sua obedientia nobis acquirit. Sicut etiam dicitur iustitia Dei, quia

Deus propter Christi meritum, eam nobis imputat. Pareus de Iust. l. 3. c. 30. p. 383. Ro. 3. 31. cleared. (d) *Quæ hæc Pauli excusationem, neque de ceremoniis, neque de mandatis (nec vocant) moralibus, sed in universum de tota lege accipit.* Calvin. In Rom. 3. 31.

should here assert the establishing rather of the Ceremoniall Law, then of the Morall. 1. because the Jewes, to whom he addresseth himselfe in this ex-cusation, seeking to ease and qualifie their spirits touching the Doctrine of Faith, were more tender and jealous over the Ceremoniall part of their Law, then over the Morall, placing the far greatest part of their hope (if not the whole) of their *justification* and *salvation* in the observation hereof, as appears from *Act. 15. 1. Except ye be circumcised after the manner of Moses, ye cannot be saved, &c.* So from *Gal. 5. v. 2.* compared with the 4. as also from diverse other places, both of the Old and New Testament. Now it is no waies like, that the Apostle should seek to prevent the lesser and lighter offence in this people, and wholly neglect them under the greater. 2. because the *Doctrine of faith*, and *justification* by *Christ* taught by the Apostle, did not carry any such colour or appearance of opposition to the morall part of their Law, as it did to the Ceremoniall. The Gospel buildeth up moralities, and that with an high hand: but it abrogateth and casteth downe Ceremonials altogether; that is, it calls men off from the further use and practise of them, though it confirms (indeed) their precedent use, benefit and authority, and so establisheth them. Now it is but a weake conceit to think, that *Paul* should goe about to vindicate or purge either himselfe or his Doctrine, from a lighter and weaker suspicion, and leave both obnoxious to a greater. But

3. Suppose that the Apostle here speaks precisely and determinately of the Morall Law, yet is there no necessity gain'd from hence, that this should be said to be established by the *Imputation of Christ's righteousness*. For 1. both *Austin* and *Chrysostome* affirme, that the Law is therefore said to be established by faith, because

because *faith* compasseth and attaines that *righteousnesse*, which the Law sought after and could not attaine. *Chrysostom's* expression is, * that *faith* establissheth the will of the Law, by bringing that to perfection, which the Law would have done. 2. The Morall Law may in this sence also be said to be established by *faith*, becaule *faith* purgeth the hearts of those that *believe*, and works out those corruptions and sinfull inclinations, which disable men from doing the things therein required, and so promotes the observation and keeping of it. This (upon the matter) is the interpretation of *Musculus* upon the place. *Pareus* likewise admits of it, and cites *Austin* for it also. But

4. The Law may be said to be established by the Doctrine of *faith*, inasmuch as the comminations and threatnings of the Law, as, *In the day thou eatest thereof, thou shalt die the death*: and againe, *Cursed be he that continueth not in all things that are written in the Law to doe them*, &c. are by the Doctrine of *justification* by *faith*, declared not to be in vaine. The sufferings of *Christ* whereby we are *justified* through *faith*, are a full confirmation of the force, efficacie, and authority of the curse of the Law, being the price of the Redemption of those that *believe* from it.

Yet

5. (and lastly) I conceive the better Interpretation of the place to be, that by Law the Apostle should meane, that part of the Old Testament, which comprehendeth the writings of *Moses*, with those other Books, which together with the writings of the Prophets, make up the intire body thereof. For in this sence he had used the word, v. 21. where he affirmed, *the righteousness of God to have testimonie of the Law and the Prophets*. The word is elw here, (and that somewhat frequently) taken in this signi-

α ουκ εστιν
οτι το διματη
διδυμα. 2.
εστι δ αλητα
ισωρτην i-
αλις, τουτο
αυτου δις τι-
λος εστιν. 19.
Chrysost. in Ro.
Homil. 7.
(*) Fides uero,
quoniam iustifi-
cat credentes, &
corda credentium
purgat. quod neq;
Lex apud Iuda-
os, neque Philo-
sophia apud Gae-
cos, neq; doctrina
bonorum operum
apud Christianos
proflare potest,
tam non aduer-
satur bonorum
operum Doctri-
na, ut illam ma-
gis stabilias.
Musculus ad
Rom. 3. ult.

(b) *Fidei confirmat legem, quia Christus inquit, Mosè de me scripsit. Qui ergo credit Christus, confirmat Legem, quia credit in Christum.* Origen.

(c) *Fide Lex stabilitur, quia fide probamus verum esse, quod lex dicit. Testamur enim testamentum, legem legi, circumcissionem circumcissionis successivam.* Hierony.
(d) See Mr. Grotius: Animadversiones upon these Disputes. p. 42.

SECT. 9.
Rom. 4. 6. opened.

(a) Cap. 2.

Sec. 5. p. 7.
(b) *Iustitia imputata consistit in gratuita remissione, testimo- ne, non imputa- tione peccatorum.* Pareus ad Rom. 4. 7. p. 37.
Hoc sensu iustitia imputata dicitur iustitia Christi, merita- rie seu effective, quia Christi merito nobis est par- ta, non subiecti- ve, quia Christi inhaereat. Idem, ibidem.

fication. Now the Law in this sense may (most properly) be said to be established by *Paul*, teaching the Doctrine of *faith*, because this Doctrine is fully consonant and agreeable to those things that are written therein, as he sheweth at large in the following Chapter, arguing and insisting upon two pregnant testimonies to this purpose, the one from *Moses*, the other from *David*. *Origen* of old made use of this Interpretation: ^b and *Hierome* was not far from it. ^c *Piscator* of later times likewise adhereth to it, in his Disputes with *Ludovicus Lucius*. ^d

The next Scripture sometimes managed for the imputation we oppose, is Rom. 4. 6. *Even as David declareth the blessedness of the man to whom God imputeth righteousness without works.* That *righteousness* which God is here said to *impute* to a man, can be no other (as is pretended) but the *righteousness of Christ*. To this I answer,

First, that this Scripture and expression of *Gods imputing righteousness*, is fully opened and cleared in my Answer to Mr. *Walker* p. 41. whither the reader is desired to repair for satisfaction, if he desires it.

Secondly, that of the two (if we will needs here understand a positive legal *righteousness*) it is much more probable the Apostle should meane a *righteousness* consisting of such works, or of such an obedience to the Law, as hath an absolute and perfect agreeableness to every mans condition and calling respectively, then the *righteousness of Christ*, which hath no such property in it, hath bin already represented in this Discourse. ^a

Thirdly, that *righteousness* which God is said here to *impute*, is by the best Expositors placed in Remission of sins. *Righteousness imputed* (saith *Parau*) ^b consists in a free remission, covering, or non-imputation

tation

tation of sinne. And a little after, shewing in what sense the *righteousnesse* which is *imputed* by God unto believers, may be called the *righteousnesse of Christ*, he expresseth himselfe thus. In this sense *imputed righteousness* is called the *righteousnesse of Christ*, viz. by way of merit or effect, because it is procured for us by the merit of *Christ*, not because it is subjectively or inherently in *Christ*: many testimonies have bin formerly cited from divers other good Authors of concurrent judgement with him herein. We are taught (saith *Calvin* upon the place) * that Remission of finnes is free, because it is *imputed* without workes. But

Fourthly, the phrased of *imputing righteousness*, may (I conceive) be best interpreted and understood by the contrary expression, of *imputing sinne*. *Opposita inversa se posita magis elucidant*. To impute sin signifieth only, either to looke upon a person as justly liable to punishment, or to inflict punishment upon a person *peccati nomine*, for, or in consideration of sin. This latter signification I finde more frequent of the two, in Authors of best esteeme. *God imputes sin* (saith *Parasus* *) when he punisheth: and he doth not impute it, when he doth not punish, but pardoneth, &c. So *Calvin*,^b maketh the non-imputation of finnes and the not-punishing of sinne, of one and the same signification and importance. If therefore to impute sinne signifieth only, either to hold a man liable to punishment for sinne, or to execute and inflict punishment upon him for sinne, doubtlesse to *impute righteousness*, importeth nothing else, but either to looke upon a man as a righteous person, or to conferre upon him and actually invest him with the precious priviledges that belong to persons truly righteous. But however,

Fifthly (and lastly) here is neither peere nor peepe

(c) *Postremo*
[de: cur] *hanc*
graque remissionem
gratiam
esse, quia sine o-
peribus imputa-
tur quod et re-
missionis nomen
indicas Calvin.
in Rom. 4. 6.
Quarto autem
capite ad Romo-
nos primum ap-
pellas justitia
imputationem i-
ne eam dubitat
in remissione pec-
catorum collen-
re, idem. In-
stit. l. 3. c. 22.
Secd. 4.

(a) *Imputat De-*
us peccatum, non
punit: non im-
putat, cum non pu-
nitis, sed condonat
et regis, quasi
non esset. Pareus
ad Rom. 4. 7.

(b) *Ergo et pec-*
catorum non re-
cordari, est ea
non posulare ad
poenam: et ipsum
alibi dicitur pe-
ccata post in-
guem, delere in-
firmis, &c.
non imputare,
tolluntque hunc
re, &c. Calvin.
Instit. l. 3. c. 4.
Secd. 29. vii. et
am in Rom. 3.
13.

SECT. IO.

Rom. 5. 19.
cleered.
(c) Certum est,
illam ipsam illu-
alem inobedi-
entiam nobis impu-
tari, ita ut per
eam stemus dam-
nati, &c. Bish.
Daven. de Iusti-
A& &c. p. 363.
(d) 1 Kin. 1. 21.
Pro. 6. 29. Psal.
109. 7. &c.
(e) Proinde A-
postolus, cum il-
lud peccatum ac
mortem commu-
nararet, quæ ab
uno in omnes
propagatione
transissent, cum
Principem posuit,
à quo propagatio
generis humani
sumpsit exordi-
um. August. de
Peccat. Mer. &c.
Rom. 1. c. 9.
vi: etiam
c. 13. &c. c. 15.
Apostolus
opponit
τῆς ἁμαρτίας
Christi
τῇ ἁμαρτίᾳ
Adami, non ut
actionem adfieri,
sed ut satisfactio-
nem culpa, ut
remedium mor-
bi. Parens de
Iustic. Christi
A& & Pass. p.
273.

of the least ground or reason to conceive, that by *righteousnesse* in this Scripture, should be meant the *righteousnesse of Christ*.

The next Scripture mis-ut'd for the *imputation* a-foresaid, is that Rom. 5. 19. *For as by one mans diso- bedience many were made sinners, so by the obedience of one shall many be made righteous*. Hence it is argued, that as by the *imputation* of *Adams* disobedience, men are made formally sinners; in like manner by the *impu- tation* of *Christ's* *righteousnesse*, men are made formal- ly righteous. To this I answer,

First, that somewhat hath bin already delivered in this Discourse, touching the sense and meaning of this Scripture, as likewise touching the inclendencie and insufficiencie, of this argument. See Part 1. c. 21. Sect. 2. 3. &c.

Secondly, it is not here said, that by the *imputation* of *Adams* disobedience, men are made formally sin- ners, but simply sinners; that is, either obnoxious to death and condemnation (as Bishop *Davenant* with some others interpret) and as the word *sinner* is often used in Scriptures, or else, sinners by pro- pagation (not imputation) as *Augustine* of old, and *Peter Martyr* and *Musculus* of late, with divers others, as may be seene at large in their Commenta- ries upon this Scripture. So that according to either of these interpretations of the word, *sinners*, here is neither little nor much for the *imputation* of *Christ's* *righteousnesse* so much urged and contended for.

Thirdly, neither doth the Apostle here oppose unto, or compare the obedience of *Christ* with the disobedience of *Adam* as one act, unto, or with ano- ther, but as satisfaction to and with the provocation, or the remedie to and with the disease. Otherwise he should make sinnes of omission, to be no disobe- dience, because omissions, are no acts. And *Adams* trans-

universall conformitie with the Law, the disobedience of *Adam* being but *singularis transgressio*, a singular and particular transgression. But his latter and greater reason is, the effect which is here attributed to this obedience of *Christ*, viz. the *justification*, or righteous-making of many, which (saith he) the Apostle hitherto hath constantly vindicated or appropriated to the death and blood of *Christ*, yea and the whole Scripture throughout teacheth our Faith to seeke its *righteousnesse* in this obedience of his. So that all this while here is nothing at all appears for the countenancing of that *imputation* of the active obedience of *Christ*, which takes so deeply with the thoughts of many.

5. Suppose, that by *the obedience of Christ*, we should here, contrary to the generall current, as well of Interpreters as the Scriptures themselves, understand that *active righteousnesse* or *obedience* which he performed to the Morall Law, yet will it not follow from hence, that therefore men must be *justified*, or made *righteous* by it in such a way of *imputation* as is contended for. For certaine it is, that that *justification*, or *righteous-making*, which the Apostle speaks of in this 19. verse, is the same with that which he had spoken of, v. 16, 17, 18. Now that *righteousnesse* (as he calls it, v. 17.) is described v. 16. to be *the guile* (i. the forgiveness) of many offences, i. of all the offences whereof a man either doth, or shall stand guilty before God, *unto justification*: and evident it is, that that *righteousnesse* or *justification*, which stands in the guile (or forgiveness) of offences or finnes, cannot stand in the *imputation* of an observation or fulfilling of the Law.

6. (and lastly) it is but a loose and very unfavourie kind of arguing, to reason from a thing simply done, to a determinate manner of doing it. If a man should

should argue thus, *Peter* was slain with death: therefore he was slain by a Beast, or therefore he was slain with a Dagger, were there the least shadow or appearance of the certainty of the Conclusion, in the premises? So when the Apostle simply and barely affirms, that by the obedience of *Christ* men are made righteous, to inferre and conclude a particular and determinate manner of righteous-making from hence, as viz. by imputation of this obedience, there being other waies or manners of righteous-making, (as hath bin proved) hath no power nor authority at all of an Argument in it.

Another text imployed in the service aforesaid, is found *Rom. 8. 4.* *That the righteousnesses of the Law might be fulfilled in us, who walke not after the flesh, but after the spirit.* From the former clause it is argued, that the righteousnesses of the Law, can in no sence be said to be fulfilled in us, but only by the righteousnesses or obedience of *Christ* unto the Law, imputed to us. But to this also I Answer.

1. That some both learned and Orthodox, understand this clause of sanctification, rather then of justification: and by the fulfilling of the righteousnesses of the Law, that Euangelicall obedience to the Precepts thereof, which all those that truly beleeve in *Christ* doe in part performe, and desire and strive to performe more perfectly. This was the exposition of *Ambrose* of old: and seems to be the judgement of *Peter Martyr* upon the place. Nor is this exposition rejected by *Musculus*, though he inclines more to another, in which propension I shall willingly give him the right hand of fellowship. So that however, this place is not so cleere or demonstrative for the pretended Imputation. But

2. That by the righteousnesses of the Law, which is here said to be fulfilled in those that beleeve, cannot

SECT. II.

Rom. 4. 2. cleared.

(a) *Quomodo autem precepta legis in nobis impleantur per communionem cum Christo, qui pro nobis mortuus est, ita potest declarari: quod illi qui credunt in eum spiritus conceditur, quo vires eorum instaurantur, ut obedientiam legis perficere possint, non quidem perfectam et absolutam, sed P. Marty. ad Rom. 8. 4.*

be meant the *righteousnesse* or *active obedience* of *Christ* imputed, is evident from hence, because it must of necessity be such a *righteousnesse*, and such a *fulfilling* in *believers*, which may be apprehended as a proper and futable effect, of *Christ's condemning sinne in the flesh*, immediately pteceding in the end of v. 3. The very purport and frame of the context, plainly sheweth this relation between them, and that the latter was intended by God as a fruit or end of the former. *For what the Law could not doe* (saith the Apostle) *in that it was weake through the flesh*, God sending his own Sonne in the likenesse of *sinnefull of flesh*, and for sinne, condemned sinne in the flesh; That the *righteousnesse of the Law might be fulfilled*, &c. That ratiocinative particle *ita*, *that*, imports the fulfilling of the *righteousnesse of the Law* in those that beleeve, to be a naturall and direct effect of, or thing intended by God in *Christ's condemning sinne in the flesh*. Now impossible it is, that the *active obedience* of *Christ*, or the *imputation* of it, should be any proper effect, of his *condemning sinne in the flesh*. For by this expression, of *condemning sin in the flesh*, Interpreters generally agree (and besides it is a thing evident in it selfe) that the Apostle meanes the abolishing or taking away the guilt, or the accusing and condemning power of sinne, by the death of *Christ*. The phrase of *condemning sinne* (to note this by the way) is metonymicall, the antecedent put for the consequent, condemning for, disabling to accuse, or being a means of the condemnation of another; which (we know) are the consequents or effects of any mans being condemned, in course of Law. The testimony of a condemn'd person, against any man, is of no force in Law. But to our purpose; how the abolishing or taking away the guilt and condemning power of sinne by the death of *Christ*, should be a means of the

Impu-

Imputation of the *righteousnes* of his life, I am no wayes able to conceive or comprehend; no more then I am, how the present fullnesse of the stomacke should be a means to make a man stand in need of a second dinner immediately. For certaine it is, (as hath bin reasond home elswhere in this discourse) that he that hath the guilt of his sinne purged and taken away by the death of *Christ*, needs no other *righteousnesse*, nor *imputation* whatsoever, for his *justification* or acceptation in the sight of *God*, no more then he that is full, needeth the honey-combe.

3. It is a very uncouth and hard expression, to call the *imputation* of *Christs* *righteousnesse* to *believers*, a *fulfilling* of the *righteousnesse* of the *Law* in *them*. For that clause, *in them*, still notes either a subjective inhesion of some thing in persons, or else some kind of efficiencie. Now the Friends themselves of that *Imputation* which we oppose, unanimously and constantly asseme, the *righteousnesse* of *Christ* to be subjectively and inherently in himselfe only, and to become ours onely by *imputation*; which they still make a modification contradistinguished against subjective inhesion. So that in this sense the *righteousnesse* of *Christ* cannot be said to be fulfilled *in them*. Nor can they say, that the *righteousnesse* of the *Law*, or of *Christ*, is fulfilled *in them*, in a way of efficiencie; for they are not the workers of this *righteousnesse*. Therefore an *imputed* *righteousnesse* can in notolerable construction of speech, be said to be fulfilled *in men*.

4. If by the *righteousnesse* of the *Law*, we understand that entire and compleate obedience, which every beleever, according to the great varietie of their severall conditions, callings, and relations, stands bound to performe, it can with no agreeablenesse to truth, be said to be fulfilled *in them*, by the *imputation* of *Christs* *righteousnesse* unto them. Be-

See the first and fourth Conclusions in the second chapter of this latter part. p. 3. 5. &c.

SECT. 12.

ἡ τίσις, τὸ δὲ
 καίωμα; τὸ
 τέλος, ὁ σκο-
 πὸς, τὸ καλῶ-
 θημα. τί γὰρ
 ἵκανον ἐβί-
 βλο, καὶ τί πο-
 τοῦ ὁρίσασθαι;
 ἀναμείλιτον
 εἶναι τοῦ τοί-
 νυ καλῶθαι
 τῷ νόμῳ
 διὰ χρίσιν.
 Chrysost. ad Ro.
 8. 4. scilicet. 13.
 ἢ τὸ γὰρ δὲ
 καίωμα τὸ νό-
 μῳ, τίσις, τὸ
 τέλος, ὁ σκο-
 πὸς, σκοπὸν
 γὰρ εἶχε, τὸ
 δικαίον ἵνα
 ἀνδρώσων.
 Πληρῶται,
 φουσι, ἵνα μὴ
 ὁ γὰρ ὁ νόμος
 ἐβίβλο ἵνα
 ἡ σὺν δὲ,
 τῷ νόμῳ ὁ
 χρίσιν
 εἰς ἵνα
 δὲ ἵνα.
 Theophyl. in
 Rom. 8. 4.

cause (as hath bin largely proved in the former part of the Discourse) there is scarce any beleever (if any at all) but stands bound in a way of duty to God and his Law, to the performance of many particular acts, yea of many kindes of acts of *obedience*, which are not to be found (nor can it without sinne be conceived, that they should be found) in all that golden catalogue of workes of *righteousnesse* performed by *Christ*. Therefore the *righteousnesse* of the Law, in the sense declared (which is the sense stood upon by our adversaries) cannot be said to be fulfilled in those that beleeve only by the active *obedience* of *Christ* imputed to them.

5. Neither doth the originall word, *δικαιοσύνη*, which is here translated, *righteousnesse*, signifie, *obedience* unto, or conformity with the Law, but rather that *justification*, which was the end, and intent of the Law, but that it was disabled through the *weaknesse*, that is, the sinfulness, of the flesh, to attaine it, ver. 3. And so Calvin, Piscator, Masenius, with divers other learned Interpreters, and Tremellius out of the Syriaque, render the Greeke *δικαιοσύνη*, not by the Latine word *justitia*, justice or righteousness, but *justificatio*, justification: Beza by himselfe, (and perhaps more agreeable to the Apostles minde then the rest) translates it, *ius*, the right or Law (as it were) of the Law; And so both Chrysostom, ^a and Theophylact ^b of old, expound the word not of any obedience of to the Law, but of the end, scope, or intent of the Law, viz. *justification*. Parans following Beza's translation of the word, conceives that the Apostle by *δικαιοσύνη*, or *ius legis*, meanes that *κατάκριμα*, or damnable sentence of the Law against sinners, mentioned cap. 5. 16. in which signification of the word, that right or power which God hath to condemne sinners unto death, is called
 cap. I. 32.

cap. 1. 32. *ἡ δικαιοσύνη τοῦ θεοῦ*, where our English render it, *the iudgement of God*: the former translation had it, *the Law of God*. This exposition of the word, though it seemes contrary to that given by *Calvin* and others mentioned, yet will it give out one and the same sense and importance of the place with it, as will presently appeare. So that if this place were translated with exactnesse to the originall, the argument that is now drawne from it for the *imputation of Christs righteousness*, would wholly disappear.

6. Neither is it by ten degrees as cleere as the Sun, that by the word *Law* in this Scripture, we must of necessitie, and with all precisenesse, understand, the Morall Law. We know there are many other acceptions of the word in the writings of this Apostle. And that it cannot be here meant precisely of the Morall Law, is evident: 1^o, because that impossibility of *iustifying* men thorough the weaknesse of the flesh, spoken of ver. 3. is not confin'd to this Law alone, but extends aswell to the other two, Ceremoniall and Iudiciall: except we shall say, that though the Morall Law was weake through the flesh, and could not *iustifie*, yet the Ceremoniall and Iudiciall had a sufficiencie of strength hereunto; which is manifestly untrue. 2^o, because the Jewes, to whom especially he addresseth himselfe in all his disputations concerning the Law, and *Iustification* thereby, built as much or more upon the obervation of the Ceremoniall Law for their *Iustification*, then of the Morall, (as was formerly observed Sect. 8. of this Chapter.) Now its certaine that the Apostle here takes the word *Law*, in the same sense and latitude, wherein the Jewes meant it, when they contended and argued for *Iustification* by it: otherwise he should not argue with them *ad idem*, nor reach their apprehensions or meaning. 3^o, because the

Morall Law, suppose it had not bin made weake, nor disadvantage'd by the flesh, yet could it not by the most exact observation of it, have justified men, at least not all men, and by name not the Jewes, who were bound to the observation of the other two, as well as of it, and had bin found sinners, had they fail'd in any point of either of these, though they had bin absolute in the other. Now it is evident, that by the *righteousnesse* (or *Iustification*) of the Law in this place, the Apostle means the *righteousnesse* (or *Iustification*) of such a Law, which in it selfe was able to *justify*, had it met with a sufficiencie of strength in men answerable to it. Therefore he cannot be conceiv'd to speake here determinatly of the Morall Law, which had no such abilitie in respect of the Jewes. 4th, and lastly, because the Jewes had bin never the nearer a *Iustification*, by the *righteousnesse* of the Morall Law *imputed* from Christ unto them (supposing such an *imputation*) being (as hath bin said) under the transgression of other Lawes. So then this consideration also, that by the word Law in this scripture, cannot be meant the Morall Law, gives an utter defeat to the attempt that is made upon it, for the establishing of the *imputation* of Christ's *righteousnesse*. But

SECT. 14.

7. and lastly, the cleare meaning of the place seem's to be this: God sending his owne Sonne, &c. *condemned* first in the flesh, that the *righteousnesse* (or *Iustification*) of the Law might be fulfilled in us, or upon us &c. that is, that that *Iustification*, or way of making men righteous, which the Law, that is, the writings of Moses, held forth and prophecied of unto the world long since, viz. by Faith in the Messiah that was then to come, and to make atonement for sinne by his blood, might be fulfilled in us, or upon us, that is, might be accomplished, made good, and fully

fully manifested, *in us*, or upon us, *viz.* in our *Iustification*. who by our walking *not after the flesh, but after the Spirit*, that is, by an eminencie of holinesse in our lives above the straine and pitch of men under the Law, give testimony unto the world, that the *Messia*, or Great *Instructor* of men, foretold by *Moses*, is indeed come into the world, and having suffered for sinne and overcome death, hath powred out the Spirit of Grace abundantly upon those that beleeve in him. This interpretation (especially as farre as concern's the clause in question, *that the righteousness of the Law might be fulfilled in us*) is confirmed as well by the sweet proportion and suitablenesse betweene such a *fulfilling of the righteousness of the Law* in those that beleeve and live accordingly as the effect, and that *sending of Christ in the similitude of sinful flesh to condempne sinne in the flesh*, laid downe in the former verse, as the manner or cause thereof. Secondly, in this interpretation, the word *completum*, *fulfilled*, hath its proper and genuine force and signification, which is wholly lost in that exposition, which labourerth to finde the *imputation of Christ's righteousness* in this place. For *so be fulfilled*, in the Scripture, properly signifieth the accomplishment, making good, or full manifestation of a thing, which before was under promise or prediction only, and as it were in the darke. Thirdly, that *righteousnesse* or *Iustification*, which is here called *the righteousness* (or justification) *of the Law*, is (questionlesse) the same *righteousnesse*, which Rom. 3. 21. is said *to be witnessed by the Law*, that is, by the writings of *Moses*, and by the preaching whereof the Law it selfe is said to be established, ver. 31. of that Chapter. So that in this respect it may very well be called *the righteousness* (or justification) *of the Law*. Fourthly (and lastly) according to the tenor of this interpretation

tation, this passage of Scripture is of perfect sympathy and accordance with those, *Rom. 3. 21. 22. 25.* whereas as the other interpretation leadeth it, it can neither finde friend nor fellow in all the Scripture. In the former of these last cited Scriptures, the Apostle expresseth himselfe thus: *But now the righteousness of God without the Law, is manifested, being witnessed, by the Law and the Prophets, even the righteousness of God which is by the Faith of Jesus Christ, &c.* In the latter, thus: *Whom God hath set forth to be a propitiation through Faith in his blood, to declare his righteousness, for (or, concerning) remission of sinnes that are past, &c.* It plainly appears, from these Scriptures, compared together, First, that the righteousness of God, that is, the way, meanes, or course which God holds for the Justification of men, stands in remission, or forgiveness, of sinnes. Secondly, that this righteousness or Justification of his, is witnessed, that is, asserted and vindicated by the Law, that is, the writings of Moses, and consequently may well be called, the righteousness, or Justification, of the Law. Thirdly (and lastly) that this righteousness of God testified and asserted by the Law (in the sense given) and exercised by him under the Law, in the forgiveness of the sinnes of those that then beleaved, was not manifested, or declared, or (as our other Scripture had it) fulfilled, that is, fully revealed and discovered to the roote, bottome, and foundations of it, till the coming of Christ into the world, and his dying for sinne, which in that other place, is called, his condemning sinne in the flesh. This for answer in full to this Scripture.

SECT. 15.

The next place, which I understand hath bin of late taken hold of by some, to supply that which (it seemes) is wanting in others, for the defence of that imputation which we oppose, is *Rom. 9. 31. 32.* But

Israel

Israel which followed after the Law of righteousness, hath not attained to the Law of righteousness. Wherefore? because they sought it not by Faith, but as it were by the workes of the Law, &c. From hence it is thus argued, that had Israel, that is, the Jewes, who followed after the Law of righteousness, beleev- ed in Christ, they had attained the Law of right- eousnesse, that is, should have had the righteousness of the Law performed by Christ, imputed unto them. But, to this also I Answer,

1. that by the Law of righteousness, which the Jewes are here said to have sought after, but could not attain, is not meant the Moral Law, nor indeed any Law properly so called, either Morall, Ceremoniall, or Judicial, for God had prevēted them with the guilt of all these Laws, so that they need not have sought after them. If it be objected, that their studie & endeavor of keep- ing the Law, which they had, may be called, a seek- ing or following after the Law: I answer, be it so: yet this studie and endeavor of theirs, could be no cause of their coming short of righteousness or Justifi- cation, which yet is ascribed to that seeking or following after the Law of righteousness here mentioned. As Christians are never the further off from being justi- fied, by living holily and keeping the commande- ments of God: So neither was the care and endeavor of the Jewes to observe the precepts of that Law, which God had given them, any cause of their misca- riage in point of Justification. Abraham and those that were justified by Faith in Christ, as he was, were as conscientious and careful observers of all Gods Lawes, as any of those were, who stumbling at the stumbling stone, were never justified. Therefore by the Law of righteousness in this Scripture, is not meant any Law properly so called, much les definitively, the Morall Law.

Secondly, in this expression, the Law of righte-
ness

Rom. 9. 31. 32.
answered.

(a) *Item priore
loco legem iusti-
ciae, per hypal-
lagen posuisse
multis videtur pro
iusticia legis :
in repetitione
secundi membri,
alio sensu sic vo-
casse iusticia for-
mam seu regu-
lam.* Calvin. in

Rom. 9. 1.

*Nam illud, se-
claudat legem ius-
ticia simpliciter
esse dictum de le-
ge iustitia, i. ea,
qua ex operibus
legi est, parebit
infra, &c. Mus.
in Rom. 9. 31.*

SECT. 16.

(a) *Iudeos aut
seclaudat legem
iusticia, qua pra-
scribit iusticiam
operibus perfe-
ctam; hoc est, co-
nator esse, tum
ceremoniarum
observatione, tum
moralium operum
meritu iustifi-
cari coram Deo.*
Pareus in Rom.
9. 31.

ness in the former clause of the verse, *Calvin* findes an hypallage, the Law of *righteousnesse*, put for *the righteousness of the Law*^a; in the latter clause, he takes it in somewhat a different signification; for a forme or rule of *righteousnesse*. *Musculus* dissents little (if any thing at all) from this interpretation, by the Law of *righteousnesse*, understanding that *righteousnesse* which stands in the works of the Law^b. So that neither of these Authors (nor any other that I have yet met with) restreine the word *Law*, in these phrases, determinatly to the Morall Law.

Thirdly, neither is there any reason, nor colour of reason, to limit the Apostles expressions (in this place) of *the Law of righteousness*, to the Morall Law only, and the *righteousnesse* thereof: because it is notoriously knowne (and hath bin more then once observed formerly) that the Jewes never hoped for, nor sought after *righteousnesse*, or *Iustification*, by the Morall Law only, or the works thereof alone, but by the Ceremoniall Law also, and the observances hereof; yea & principally by these, as hath bin els where in this Treatise prooved from the Scriptures. So that by *the Law of righteousness*, whereof they miscaried by *not seeking it by Faith*, cannot be ment determinatly the Morall Law, or the *righteousnesse* thereof, because they never travailld of this, upon such termes, they never had thought or hope of being *iustified* or made *righteous*, by the Morall Law or *righteousnesse* thereof only. And so *Pareus*, by *the Law of righteousness* in this place, understands as well the Ceremoniall, as the Morall Law.^a

4. Neither would the *righteousnesse* of the Morall Law alone, suppose they should have attained it by *believing*, have stood the Jewes in any stead for their *iustification*, being as well bound to the observation of the ceremoniall law, as of it. Therefore it was not this law or the *righteousnesse* of it, which should have bin *impu-*

ted

ted to them, in case they had truly *believed*: & consequently no *imputation* of any law righteousness whatsoever from *Christ*, can be concluded from this place.

But 5. (& lastly,) to give the cleere sense and meaning of the Apostle in this Scripture) by *the Law of righteousness*, which *Israel* is said to have followed after, but not to have attained, because he sought it not by Faith, &c. can be meant nothing else but justification it selfe, or *righteousness* simply and indefinitely taken (in which acception it is oft put for justification, as was observed cap. 3. Sect. and elsewhere) which the Jewes, seeking to attaine it by the works of the Law, that is, by themselves and the merit of their own doings, and not by faith in *Iesus Christ*, were never able to attain, but lost the favour of God, & perished in their sinnes. That this is the direct and expresse meaning of the place, may be several waies confirm'd.

1. To call *righteousness* simply (that is, *justification*) *the Law of righteousness*, is agreeable to this Apostles dialect elsewhere. For *Rom. 7.23. & 25.* by *the Law of sinne*, he means nothing else but sinne it selfe. So *Rom. 3.27.* By *the Law of Faith* saith it selfe: and againe *Rom. 8.2.* by *the Law of sinne and death*, he means sinne and death simply. For none of these have any Law properly so called: onely the word, Law, added to them, seems to represent them under a more emphaticall, and weighty consideration.

2. When this Apostle speaks of the righteousness of the Law, elsewhere, he never useth this hypallage, to call it *the Law of righteousness*, but still in plaine and direct language, *The righteousness of the Law*. See *Rom. 2.26. Rom. 8.4.*

3. This exposition makes the double antithesis or opposition, which the Apostle apparently makes, between the Gentiles, v. 30. and the Jewes, v. 31. pregnant, cleere, and full, whereas any other interpre-

tation, dissolves the strength, and darkens the light of them. *The Gentiles* (saith he, v. 30.) *followed not after righteousness*, that is, had no thoughts of, took no care or course for any justification before God. *But Israel* (v. 31.) *sought after the Law of righteousness*, that is, propounded unto themselves, as a business of maine importance, a *righteousnesse* or *justification* in the sight of God, and ran a course of means, such as it was, to obteyne it. Again, *The Gentiles* (saith he, v. 30.) *attained unto righteousness*, that is, unto justification in the sight of God: many of them have bin justified and saved. *But Israel could not attaine unto the Law of righteousness* (v. 31.) that is, could not compass a justification of themselves in the sight of God, as the Gentiles did. The strict Law of opposition enforceth this or the like interpretation.

4. (And lastly) that by the Law of righteousness, which Israel could not attaine unto, he meanes righteousness simply, or justification in the sight of God, appears from the latter reason, or latter part of the reason, which he renders v. 37. of *Israels* miscarriage and falling short in this kind. *Wherefore* (saith he) *could not Israel attaine unto the Law of righteousness, which he followed after? because they sought it not by Faith, but as it were by the works of the Law.* If by the Law of righteousness, which Israel is said to have sought after, we understand, the *righteousnesse* or *obediencie* of the Law, the reason which is here assigned by the Holy Ghost (at least in part) why they could not attain it, viz. *because they sought it by the works of the Law*, will be very incongruous and absurd. For what favour either of reason or truth is there in it, to say, that a man therefore cannot attaine the *righteousnesse* or *obediencie* of the Law, because he seeks to attaine it by the works of the Law? But to say that a man cannot attaine unto *righteousnesse* or *justification* before

fore God, if, or because he seeks it by the works of the Law, hath perfect consistence with both, I mean both with reason and truth.

Lastly, I might further strengthen this exposition, with the Authority of Theophylact (if need were) who expounds that clause. v. 31. *they could not attain unto the Law of righteousness*, of a simple and plaine non-justification.^a

The next Scripture prooffe (and last out of this Epistle to the Romans) which is frequently alledged for the supposed *Imputation*, is Rom. 10. 4. The words, these, *For Christ is the end of the Law for righteousness, to every one that believeth*. Therefore (say the Masters of that way of *Imputation*, which we desire to hedge up with thorns) the *righteousnes* of *Christ*, or the obedience performed by him to the Morall Law, is *imputed* to those that beleeve, for their *righteousnes*. But neither doth this Scripture know any such *imputation*, more then its fellows. For

1. There is not the least resemblance or colour of reason, that by the Law in this place, should be meant precisely and determinately, the Morall Law, became (as was both lately and formerly observed) the Jews with whom chiefly the Apostle grapples in this place, (as is evident from the beginning of the chapter) never so much as dreamt of *justification* by the Moral Law only, but chiefly by the Ceremoniall. Neither doth *Calvin*, or any other Interpreter that yet I have met with, understand the place of the Morall Law. Besides, it is evident from that which immediately follows v. 5. that he doth not speake here of the Morall Law: for there, he citeth that description, which *Moses* giveth of *the righteousness of the Law*, not out of any part or passage of the Morall Law, but out of the heart and midd'l't (as it were) of the Ceremoniall Law. Those words, *the man which*

V. 3

doth

οι διδομάντι
τα τὰ νόμον
δικαιοσύνης,
τοῦτο, τὸ ἐξ
ἑγών, διω-
κοῦντες, καὶ ζα-
λοῦντες, οὐκ ἐπ'
θασαὶ ἵεν τὸ
δικαιοσύνης.
Theophyl. in
Rom. 9. 31.

Rom. 10. 4. an-
swered.

doth these things shall live by them, wherein he placeth *Moses's* description of the *righteousnesse* which is of the Law, are taken from *Levit.* 18.5. and are in speciall manner spoken of the Ceremonialls and Judicials. For thus the words lye: *ye shall therefore keep my Statutes and my Judgements, which if a man doe, he shall live in them.* Therfore (doubtlesse) the Apostle doth not speake here of the Morall Law.

SECT. 19.

Secondly, neither is it any waies agreeable to truth, that the *righteousnesse* of *Christ* imputed to beleevers (suppose such an *imputation* were simply granted) should be called *the end of the Morall Law*. For (doubtlesse) no Law whatsoever considered simply as a Law, is any cause or meanes of justifying a person, in any other way, or by any other meanes, then by the observation of it selfe: and consequently, *Iustification* by *Christ* cannot be conceived to be the end of the Morall Law. For nothing can properly be said to be the intent or end of a thing, but only that, which in reason and likelihood may be procured and obtained by it. Now there is an utter and evident impossibilitie, that *Iustification* by *Christ* should be procured or attained by the Morall Law. Neither obedience nor disobedience thereunto, hath any relation of causality to such an effect, a man being never the neerer *Iustification* by *Christ*, either for the one, or for the other. It may be said with farre a more favourable aspect both upon reason and truth, that *Christ* is the end of the Ceremoniall Law: and yet not of this neither, considered simply, as a Law, but as comprehending in it such and such usages or rites, wherein *Christ* and *Iustification* by his blood were typified and resembled, and which were to expire and to lose the binding power of a Law, which it had before, upon *Christ's* coming. As for the observation or transgression of this Law, neither the one

that *Christ* should be the end of that Law for righteousness, by the observation whereof, as being their own righteousness, ver. 3. the Jewes, against whom he here reasons, sought to be justified. Now it hath bin often said, and once (at least) sufficiently proved, that the Jewes sought righteousness and selfe justification as well from the observation of the Ceremoniall, as of the Morall Law.

Secondly from the full consent and entire sympathy of other Scriptures of like propension and phrase. 2 Cor. 3. 13. It is said, that the Children of Israel could not steadfastly look to the end of that which is abolished, that is, of the whole ministerie or dispensation of *Moses*, as is evident from the carriage of the whole Chapter. Now what was the end of this dispensation, but *CHRIST* and Justification by him? So Gal. 3. 24. Wherefore the Law was our Schoolemaster unto *Christ*, that we might be justified by Faith. By the Law in this place, cannot be meant the Morall Law; the whole series of the context from ver. 13, to 25. riseth up against such an interpretation; neither is there any Expositor I know, that so understands it, but by the Law, which is here said to be our Schoolemaster unto *Christ*, is unquestionably meant, the whole frame or body of the administration of *Moses*, yet with a more peculiar reference to the Ceremoniall part of it. See Mr. Gatakers judgement touching this Scripture, in his little Tract against Gomarus, p. 54. 54. and againe in his *Scripturae adversaria* (as he call's them) p. 43. of the first part, and p. 96. of the second: together with Mr. Perkins upon the place.

Thus at last we have (I suppose) abundantly vindicated the *Non-imputation* of the Active obedience of *Christ* in the sense controverted, out of the hand of all those reasonings and pleadings, that are usually

(or that readily I thinke can be) build upon the Epistle to the *Romans*: wherein notwithstanding the greatest part of the strength and confidence of our Adversaries lyeth: And therefore I shall make bold to accomodate the Reader with more brevity ingiving answer to those other Scriptures, which yet remain.

SECT. 27.

The next of which, is that, *I Cor. 1. 30.* *But ye are of him in Christ Iesus, who of God is made unto us wisdom, and righteousness, and sanctification, and Redemption.* Because *Christ* is here said to be made *righteousnesse unto us by God*, it is argued, that therefore the *righteousnesse of Christ* is *imputed* us. But to this I answer, that here is a little or lesse colour for the deemed *imputation*, then in any of the former Scriptures. For

I Cor. 1. 30. answered.

First, *Christ* is here no otherwise, nor after any other manner affirmed to be, or to be made *righteousnesse unto us*, then he is to be made *wisdom* or *sanctification* unto us. Therefore there is no more ground to conclude from hence the *imputation* of *Christ's righteousness*, for our *righteousnesse*, then of his *wisdom* for our *wisdom*, or his *sanctification* for our *sanctification*. And if it be a weake and unfavourie inference from this place, to conclude that we are wise with the same *wisdom*, wherewith *Christ* was wise, being *imputed* unto us; it must needs be a bird of the same feather, to infer, that we are *righteous* with the same *righteousnesse*, wherewith *Christ* was *righteous*, being *imputed* to us. Here is no more mention or intimation of the *imputation* of the one, then of the other. Suppose *Christ* were made *righteousnesse unto us*, by the *imputation* of that *righteousnesse* of his, which men so much contend for; yet there is nothing more evident, then that this speciall manner of his being made *righteousnesse*, must be made good otherwise, and from other Scriptures, and cannot at all be proved from this place. As because a rich man

man hath silver and gold and jewells in his possession or keeping, it doth not follow, that therefore he hath silver in one Chest, and gold in another, or jewells in a third, because he may possibly have them all in one & the same. From generall expressions, particular modifications of things can never be proved. Therefore

Secondly, when *Christ* is said to be made *righteousnesse unto us*, the meaning only is, that he is made or ordained by *God* to be the Author or sole meanes, by way of merit, of our *Justification*, purchased and procured for us by his death and sufferings. This Exposition is strengthened,

First, the word, *righteousnesse*, is very frequently used by this Apostle for *Justification*, as hath bin often observ'd. See particularly the third Chap. of this second part; Sect. 2.

Secondly, that *righteousnesse* or *Justification* which beleivers have in, or by *Christ*, is still attributed in the Scriptures to the death and sufferings of *Christ*, (as hath bin formerly observed ^a) and never to his righteousness or active obedience.

3. Neither is it true according to the principles of the men themselves, who professe enmity to us in the point depending, that *Christ* by his active obedience only should be made *righteousnesse* or *justification* unto us. Therefore they forsake their own guides, when they seek for the *imputation* of this *righteousnesse* unto us out of this place.

4. And lastly, the interpretation given hath the concurrent judgement of many sound and able Expositors for it, who by *Christ*s being made *righteousnesse unto us*, understand nothing else but our *justification* or *righteous-making* by him; some placing this *justification* in the forgiveness of our finnes, some ascribing it to the satisfaction, that is, the sufferings of *Christ*; none of them either ascribing the purchase

SECT. 23.

(a) See cap. 2. of this latter part. Sect. 7. p. 9. 10.

ἡ τῆς δι' ἡ-
 γαρίας τῶν-
 ἡς οὐκ ὁ δει-
 να καὶ ὁ δεινα,
 ἀλλ' ὁ χριστὸς
 ὑμῶν ἐστὶν ἀ-
 ἱὸς σοφῶς ὑ-
 μῶν σοφίας,
 καὶ δικαίους, καὶ
 ἀγίων. 1. 70
 γὰρ ἐστὶν, ἐγ-
 ἰσθὲν ἡμῶν
 σοφία, &c.
 Chrysost. Hom.
 5. in 1. ad Corin.
 ὁ οὗτος ἐστὶν
 ἡμῶν σοφία καὶ
 δικαιοσύνη, ὁ
 ἡμῶν, καὶ δι-
 καίους, καὶ ἀγί-
 ον, καὶ ἡμῶν ὁ-
 ριστὸς ἡμῶν.
 70. Et mox
 οὐρα δὲ τὰ ἐξ ἡ-
 μῶν σο-
 φίας ἐπίστατον,
 ἀπαλλάξας
 τῶν πλάνων, καὶ
 διανοουμένων
 διδάξας. καὶ

τὴν διδασκαλίαν, τῶν ἀμαρτημάτων ἀφαιρῶν ἀπὸ τῶν ἡμῶν. Theophyl. in 1 Cor.
 1. 30. (c) Qui ergo in nobis peccatores sumus, in ipso et per ipsum, iusti sumus, non imputatio
 propter ipsum nobis peccatores. P. Mercator. (d) Iusticia: id est, eius satisfactio uero gratuita, atq;
 imputata, iusti sumus. Piscator in 1 Cor. 1. 30. (e) Bishop Downham, Treat. of Iustific.
 p. 223. Sect. 4.

of it to his *active obedience*, or placing it in the *imputation* of this unto us. Let *Chrysostom* ^a and *Theophylact* ^b be consulted with upon the place: and of later times, *P. Mercator* ^c and *Piscator* ^d. Mr. Gataker likewise p. 47. of his little Treat against *Gomar*, rejects that interpretation, as wanting as well colour as substance of truth; which seeketh to establish the *imputation* of the *active obedience* of *Christ* upon this Scripture. *Bernard* (as he is cited by a Great Master of the way of *Imputation*, though against ^e himselfe) is expresse and full over and over for that sense of the place which we maintain, *Christ* (saith he, as Bishop *Downham* translates him) *was made unto us wisdom in preaching; justice (or righteousness), in absolution of sins, &c.* Again: *enlighten mine eyes, that I may be wise; remember not the sinnes of my youth and my ignorances; and I am just.* Yet again: *He was made unto us of God, wisdom, teaching prudence; justice, forgiving sins, &c.* They only are *wise*, who are instructed by his Doctrine; they, onely *just*, who of his mercy have obtained pardon of sinne. In all this variety of expression, it is observable, that he still placeth that *righteousnesse* or *justification*, which *Christ* is made unto us, in the remission or pardon of our sins. Which with the premisses upon this Scripture duly considered, I presume no *imputation* of the *active obedience* of *Christ* will be any more urged or contended for from hence.

The text Scripture that is much solicited by some, to speake a good word in the cause of the

afore-

foresaid *Imputation*, is a *Cor. 5. 21.* For he hath made him to be *sinne* for us, who knew no sinne, that we might be made the *righteousnesse* of God in him. From hence they inferre, that as our sinnes are *imputed* unto *Christ*, so *Christ's righteousness*, meaning his *active obedience* (or else they doe not hold to the point) is *imputed* unto us. Of all the Scriptures which men take up for the plea of the *imputation* opposed, Mr. Gataker hath well observ'd, this is most pregnant and cleere against themselves. (4) But for Answer,

1. There is no footing in this Scripture, for the inference drawn from it: here is nothing said touching any *imputation* of our sinnes to *Christ*: and consequently, here can be nothing to build a reciprocall *imputation* of his *righteousnesse* unto us upon. As for that expression, of *Christ's being made sinne for us*, it imports no such *imputation*, as men suppose, as will appeare presently.

2. Some of the most judicious and learned assistants of the way of this *Imputation*, absolutely reject this equality or reciproccation of *Imputation*, between the sinnes of beleivers unto *Christ*, and the *righteousnesse* of *Christ* unto them. There is not the same force or power (saith Bishop Davenant)^b of our unrighteousnesse, to make *Christ* *unrighteous*, which is of his *righteousnesse*, to make those that *believe* *righteous* and *innocent*. See more to this purpose in the second Chapter of this Discourse, Sect. 19. p. 26. So that (according to their own principles) if the *righteousnesse* or *active obedience* of *Christ* be no otherwise *imputed* unto us, then our sinnes are *imputed* unto him, we are not made formally *righteous* by such an *imputation*.

3. Neither is there so much as the face or appearance in this place of any comparison made, between *Christ's being made sinne for us* (whatsoever be meant

(a) Quis feret clarum contra se producere poterat, quam illud, 2 Cor. 5. 21. Gataker in Elench contra Gomar. p. 48. 2 Cor. 5. 21. cleared.

(b) Non est eadem vis nostra iniustitia, ad efficiendum Christum injustum & iniquum, qua est obedientia ejus ad iusticia, ad constituendum fideles, iustos & innocentes. Bishop Davenant, De Inst. Habit. &c. p. 332. Christum ita non iusto peccata in se suscipere, ut non inde peccator, sed hostia pro peccato constitueretur. ibidem. p. 333.

by it) and our being *made the righteousness of God in him*, but only the latter is affirmed as the end, consequent, or effect of the former.

4. that the weight and importance of that particle, *in him*, should be, by the *imputation* of his active obedience unto us, there is neither instance or parallel expression in Scripture, nor rule in Grammar, nor figure in Rhetorique, to make probable in the lowest or lightest degree. Therefore

5. (and lastly) the direct and cleere meaning of the place, is this: that God for that end *made Christ sinne*, that is, an offering or sacrifice for sinne, *for us*, that we might be made the righteousness of God in him, that is, that we might be justified, or made a society or remnant of righteous ones, after that peculiar manner of *Iustification* or righteous-making which GOD hath contrived and established through that sacrifice or offering of his Sonne. This interpretation is justifiable upon these and the like considerations.

SECT. 25.

1. It is a frequent Scripture expression, to call the sin-offering, or the sacrifice for sinne, by the name of *sinne* simply. See for this *Exod. 29. 14. Exod. 30. 10. Levit. 5, 6, 16, 18, 19. Levit. 7. 1, 2, 7. Levit. 9. 7. Ezek. 44. 27. Ezek. 45. 19. 23. Hos. 4. 8.* besides other places, This is generally acknowledged by Interpreters, yea by the choicest Adversaries themselves which we have in the present controversy.^a

(a) See Bish.
Dewnham Treat.
of Iustif. p. 226.
&c. and Bish.
Davenant. de
Iustic. Hob.
p. 333.

2. To expresse a number or companie of justified or righteous persons by the abstract terme of *righteousnesse*, is very agreeable likewise with the Scripture dialect in many other places. It is an expression of like stamp and figure with those, poverty, for poore men, captivity for captives, &c. Of which kinde you please to see many instances in the third Chap. of

of this latter part, Sect. 3. in the latter end, p. 45.

3. That addition, *of God, (the righteousness of God)* imports, that that *righteousness* or *justification* which beleevers obtaine by the sacrifice or death of *Christ*, is not only a *righteousness* of *Gods* free donation and gift, but of his speciall wonderfull and profound contrivement for them.

4. By the Grammaticall construction and dependance of the latter Clause, our *being made the righteousness of God in Christ*, upon the former, viz. *his being made sinne for us*, it is evident, that in the latter, such an effect must of necessity be signified and meant, which may answer and suite with that cause, which is mentioned in the former, viz. the death of *Christ* for us. Now the proper and direct effect of the sacrifice or death of *Christ*, is deliverance from the guilt and punishment of sinne, not the *imputation* of his active obedience unto men. *Christ* did not die for men, that they might be justified or made righteous by the *righteousness* of his life. ^a

5. The Scriptures, when they speake of the death or sufferings of *Christ* under the consideration of that efficiencie or causality which is in them in respect of *Iustification*, never ascribe any other effect unto them, but only, either the remission of sinnes, deliverance from wrath, redemption, or thelike. *Christ* hath redeemed us from the curse of the Law, being made a curse for us. Gal. 3. 13.

6. (and lastly) the Interpretation given, as touching the substance and maine importance of it, is the exposition of Interpreters (almost) without number, as of *Chrysostom*, *Theophylact*, *Oecumenius*, *Calvin*, *Musculus*, *Piscator*, &c. I forbear the citation of passages from them, partly because the exposition hath bin (I conceive) abundantly cleared and confirmed already, partly because it is (upon the matter)

(a) Quis enim sic argumentatur, mentis compos: Christum factum est pro nobis peccatum, si sacrificium peccati expiatorium, quo nos iustificamusur: Ergo obedientia Christi in vita praestita, non autem morte sive sacrificio Christi, iusti constituiuntur? Gatak. Elenchi Gom p. 48.

ter) acknowledged by the chiefe opponents we have in the businesse in hand; partly because the Authors themselves (if any man doubt or be unsatisfied) may readily be consulted withall, and partly likewise to save the Reader an unnecessary labour, as I conceive.

SECT. 16.

I shall only insit upon one Scripture more, and that with somewhat the more brevity, because the argument or prooffe that is drawne from it, is more ridiculous and importune, then any of the former. One copie of this Scripture is found, *Gal. 3. 10.* *For it is written, Cursed is every one that continueth not in all things which are written in the Booke of the Law to doe them.* Out of this Scripture hath of late bin hewen (as I heare) this worthy pillar to support the tottering and ruinous building of the pre-mised *Imputation*. If every one be cursed, that continueth not in all things that are written in the Law to doe them, then can no man be justified, but remains accursed, who hath not the perfect observation of the Law imputed from *Christ* unto him: The reason is, because no man is able to obtaine any such personall observation thereof. The argument is not of any eminent desert, to have an answer bestowed upon it: yet let us not envie it this honour. If the man of this argument, whoever he be, be in good earnest with it, doubtlesse, he is confederate with *Stapleton* the *Papist* (at least in part) who maintaines against *Calvin*, that the righteousness of the Law, and the righteousness of Faith, are not two, but one and the same righteousness. Therefore

First, if there be no other meanes to dissolve the Curse denounced against all non-continuers in all things that are written in the Law to doe them, but a perfect fulfilling of the Law by *Christ* imputed unto them, woe and woe a thousand times to the world, yea

Gal. 3. 10. Answered.

yea to the whole world of men and women without exception. For certaine it is, 1. that there is no such perfect fulfilling of Law *imputed* from *Christ* unto any man, (as hath been prov'd at large throughout the first part of this discourse) and 2. that were there any such imputation, yet this would not reach the dissolution of that curse: this cleaves faster to the whole generation of *Adams* posterity, then to be dissolved or loosed from any of them by any other meanes, then by the blood of *Jesus Christ*. It is not said, that without keeping the Law, but, that *without shedding of blood, there is no remission.* Heb. 9. 22. *Christ* might have kept the Law a 1000 yeeres for us; and yet never have found Justification or redemption from the Curse of the Law for us, had he not bin *made a curse for us*, by his death and sufferings. Gal. 3. 13.

Secondly, he that is fully discharg'd and acquitted from all his non-continuances in the things of the Law, I meane from the guilt of all his sins committed against the Law, is doubtlesse out of the danger and reach of the curse of the Law. Now it is fully consistent with the principles of that opinion it selfe which we oppose, to ascribe a perfect forgivenessse of all sinnes to the passive obedience or death of *Christ imputed*, without the imputation of the active obedience with it for that end. Yea I never yet heard of any of that way and judgement, who pleaded the necessity of *Christ's* active obedience *imputed*, for the bringing men off from the curse of the Law, but only to bring them under the blessing or promise of the Law; *Do this and live.* Therefore the argument in hand, is no more a friend to that opinion it selfe which it seekes to establish, then it is to the truth it selfe. *Falsum, nunc vero, nunc falsum est contrarium.*

SECT. 29.

Y y

Thirdly,

A Treatise of JUSTIFICATION.

Thirdly, the *imputation* of a perfect fulfilling of the Law from another, were it granted, cannot make him a continuer in *all things that are written in the Law to doe them*, who *offends daily in many things*: and consequently, will leave him in as bad a case, in respect of the curse of the Law, as it finds him. All the *imputations* under Heaven, of whatsoever, from whomsoever, cannot make him, who hath *not continued in all things of the Law to doe them*, to have continued in them. It is well that this argument is weak: for otherwise it is of a most bloody and unmercifull Spirit, and would beare downe all the world before it into Hell. If there be no other way or meanes for poore sinfull men to come off from the curse of the Law, but by *continuing in all things that are written therein to doe them*. Doubtlesse they must all fall under this curse, and never rise againe: Therefore

Fourthly (and lastly) the direct intent and meaning of this passage of Scripture, is this, *Cursed be every one that continueth not, &c.* that is, every one that expecteth Justification and salvation by the Law; woe be to every such person, man or woman, if they *continue not in all things that are written in the Law to doe them*: the curse of the Law will fall heavy and terrible upon them. That this is the plaine and expresse meaning of the Apostle in this place, and that, that clause of universalitie, *Cursed be every one, &c.* is to be limited to the universality of those only, who depend upon the Law for *Justification*, is evident.

SECT. 28.

First, As it is true, that *whatsoever the Law speaketh*, it speaketh to those (that is, to all those) that are under the Law, *Rom. 3. 19.* so is it as true also, that *whatsoever the Law speaketh*, it speaketh only unto those that are under it, and to none other. Now those

those that expect and looke for *Iustification* by Faith in *Iesus Christ*, and not by the Law, are not under the Law, but under grace, Rom. 6. 14. See also Rom. 7. 1, 2, 3, 4. Therefore the Cursings and threatnings of the Law doe no waies concerne or touch any of these. So Gal. 5. 23. speaking of those that were *Christians*, that is, that were dead to the Law, as touching all hope and dependance upon it for *Iustification*, and had cast themselves upon him for that blessing, affirmeth, that *against such there was no Law*, meaning no Law to judge or condemne them. And 1 Tim. 1. 9. He denieth that the Law is given to a righteous man, but unto the lawlesse and disobedient, &c. meaning, that the Law, as touching the curse and penalty of it, was never intended by God for men that are holy and righteous, that is, that are true believers in *Iesus Christ*, from whom all holinesse and righteousness proceed. But

Secondly, the context it selfe apparantly leades us to this limitation and interpretation. For 1^o, the words immediatly preceding in the beginning of the verse are these. *For as many as are of the works of the Law* (that is, that seeke to be justified by the works of the Law, as Calvin, Musculus, and all Protestant writers generally interpret) *are under the Curse*. To proove this, he alledgeth that testimony of the Law mentioned: *For it is written, Cursed is every one that continueth not, &c.* So that this clause, and the curse contained in it, have only reference to those that are of the works of the Law, that is, that seeke to be justified by the Law, and not by *Christ*. Again, 2^o, the interpretation given is confirmed from the words of ver. 9. immediatly foregoing: Here he had pronounced those *that were of Faith*, that is, that sought Justification by Faith in *Christ*, *Blessed with faithfull Abraham*. Now to prove that these were the

the blessed ones of *God*, and not those that would be justified by the Law (which was the Spirit that now began to work among these *Galatians*) he affirm's that all these are under the curse, and consequently farre from being blessed. And to prove this, he cites the passage in hand from the Law it selfe: *Cursed be every one that continueth not, &c.* So that it is evident from hence also, that that continuance in all things which are written in the Law to do them, is only required of those, either for the removall of the Curse threatned, or for the obteyning of the blessing promised, who seeke to be justified by the works of the Law, and not of those that beleeve with *Abraham*, and depend upon *Christ* for justification. 3^o, (and lastly) the tenor of the verse immediatly following, is as the light of the Sunne, to cleere and vindicate this interpretation. For here the Apostle goeth on with the further proove of his last conclusion, *viz. that those that are of the works of the Law, are under the Curse, thus. And that no man is justified* (and then, not blessed, and consequently accursed) *by the Law is evident: for the just shall live* (that is, be justified, and so live, and be blessed) *by Faith*, when he saith, that *no man is justified by the Law*; he supposeth that no man can be said to continue in all things that are written in the Law to doe them: for he of whom this may be truly affirmed, may very properly be said to be justified by the Law. The truth is, there is no other way or meanes of *Justification* by the Law imaginable but only this. Therefore that *Justification* which we have by Faith in *Christ*, cannot be said to be by a continuance in all things that are written in the Law to doe them, because this is nothing else but *Justification* it selfe by the Law.

SECT. 29.

And whereas it might be objected: but may not a man be justified by Faith and by the Law, or righteousness

teousnesse of the Law together; may not a man be entic'led to, or invested with a righteousness of the Law, in and by his Faith? To this the Apostle answers (by a preoccupation) in the words immediately following. ver. 12. *And the Law is not of Faith*: that is, a man doth not observe the Law in one kind or other by beleevings, he cannot be said to have a legall *righteousnesse* put upon him by his Faith. This he proveth from the expresse tenor and condition of the Law it selfe, which requires a personall observation of the things contained therein by every man that shall *live*, that is, that shall be justified thereby: *But the man that doth them, shall live in them*: the full importance of which clause, you shall finde opened in the 8. Chapter of the first part of this Discourse. By all that we have reasoned upon the passage of Scripture in hand, it is more then double evident, that here is no refuge or sanctuary for the pretended *imputation*, but rather an high hand of Heaven against it to overthrow it. Some further plead that of the same Apostle, *Phil. 3. 9. That I may be found in him, not having mine own righteousness, &c.* but we have elsewhere * upon a diligent search and inquirie, found this Scripture looking a quite contrary way.

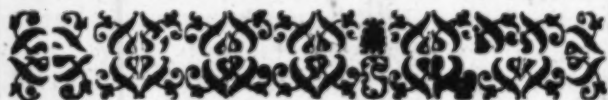
(*) In the first part of the Discourse, cap. 6.

Other Scriptures then these alledged with any face or colour of reason in the cause of that *Imputation*, which I disclaime, I verily know none: If I did I would not favor my selfe, or the cause I maintain in the least, by dissembling or suppressing any of them. As for those that are confider, that they see that *imputation* of *Christ's righteousness* which we oppose, in that and the like Scriptures, *Deliver me from blood guiltinesse & God, and my tongue shall sing of thy righteousness* *Psal. 51. 14.* and againe in that, *Do this and live,* *Luk. 10. 28.* I leave them and their confidence to the convictions of miracles and signes from heaven.

Job: 42. 37.

Job. 41. 27.

For (doubtlesse) as for texts and interpretations, they *are turned into Stubble with them*, and reasons & demonstrations are esteemed by them but as *Leviathan esteemeth yron and brasse*, that is, *as straw and rotten wood*.



CAP. VI.

Wherin the Arguments against the imputation of Faith for righteousness: (in the sense stated in the beginning of the Discourse) are propounded and answered.

THere have bin two opinions, the one affirmative, the other negative, hitherto promiscuously argued, and maintained in this Discourse. The former pleads the Imputation of Faith (in a proper sense) for *righteousnesse*, in an unproper, as was declared in the beginning. The latter denyeth the imputation of *Christs* active obedience, in the letter and formalitie of it, in *Iustification*: which expressions likewise have long since bin interpreted, and cleared from all ambiguitie. We shall now towards the close of our worke, distinguish them, and answer the arguments or objections against the one and the other apart by themselves. I begin with the reasons or arguments urged against the affirmative.

SECT. I.

The first and great argument or objection against the Imputation of Faith for *righteousnesse* (in the sense taken) usually presents it selfe in this or the like shape.

That

A Treatise of IUSTIFICATION.

175

That which impeacheth the truth or justice of God, can have no consistence or agreement with the truth.

Object. I.

But the imputation of Faith for *righteousness* (in the sense declared) impeacheth, or trencheth upon the truth and justice of God. Ergo

The reason of the assumption (which is only questionable) is rendred thus; because if God should impute Faith for *righteousness*, he should account that to be a *righteousness* which is none; and therein should be untrue or unjust.

The major proposition in this syllogisme, is an avoynted truth, and not to be touch'd: but it is unequally yok'd, the minor being of a contrary Spirit, and therefore to be denied. And to the prooffe or confirmation of it I answer.

First, that this was (in effect) the plea and argument of that fanatique Spirit of *Swenfeldius*, (as it stands upon record in *Zanchia*^a) and likewise of the Counsell of *Trent* (as *Calvin* hath observ'd^b) to prove, that the word *Iustification* in the Scripture, was not to be taken in a juridicall sense, viz. for absolution, but in a physicall or morall sense, for the making or constituting of a man properly and completely *just* or *righteous*, and is the common argument of the *Papists*, for their Justification by inherent grace and works^c. This notwithstanding, I conceive it very unjust, to charge those that use it, either with *Swenfeldianisme* or *Papery*. But

Secondly, neither doth it follow, that God should account that for *righteousness*, which is no *righteousness*, though he should count Faith for *righteousness*. For any obedience, or action conformable to a righteous Law, or rule, may truly (and oft in Scrip-

ture

(a) Dei tribunal est multis iustius, quam Iuraconsultorum, ubi impij non absolvantur.

Ergo in Theologia verbum iustificandi non juridici pro absolutione est accipiendum, sed pro iustum, integrum, gratum Deo reddere.

Zanch. in Epist. l. 1. p. 215.

(b) Iterum omnem affirmans, nos vobis iustus esse, non tantum reputari. Ego contra &c.

Calvi. Antidote, ad sect. 6. p. 324.

(c) Bellarminus dicit, verbo imputandi, non significari eundem existimationem, sed animationem cuius veritas in ipsa respondet. Chamier. t. 3. l. 21. c. 13. p. 286.

ture, is) be called, *righteousnesse*. Then stood up *Phineas*, and executed judgement, &c. and it was counted unto him for *righteousnesse*, &c. *Psal.* 106, 30. By *righteousnesse* in this place, cannot be meant a conformity or obedience to the whole Law: one particular act, (as this was) whatsoever it were, cannot beare the appellation of *righteousnesse* in such a sense. Therefore it signifies only a conformity with some particular and speciall precept or rule. See the word used much in a like sense, *Gen.* 30. 33. *1 Cor.* 9. 9. 10. *Hebr.* 11. 33. &c.) Now then Faith, or beleeving, being a subjection or obedience to a speciall commandement of God, (*1 Iohn* 3. 23. *2 Pet.* 2. 21. *Rom.* 1. 5, &c.) it may both with truth, and in sufficient propriety of speech, be called, *righteousnesse*: yea the weakest or most imperfect beleeving, looke what degree of sincerity and truth there is in it, so farre it may truly be called and counted *righteousnesse*: yet by *righteousnesse* in that clause, where God is said to *impute* the Faith of him that beleeveth for *righteousnesse*, I do not conceive is meant an act of obedience or conformity to any speciall or particular precept of God. Therefore

Thirdly, when with the Scriptures we affirme, that God *imputeth* or accounteth any mans Faith unto him for *righteousnesse*, we do not mean that God only accounteth such a beleeving for a *righteous* act unto him: much lesse do we mean, that he esteemeth it a perfect, literall, and compleate observation or fulfilling of the whole Morall Law: but that which we mean, is this, that God lookes upon a man who truly beleeveth, with as much grace and favor, and intends to doe as graciously and bountifally by him, as if he were a man of perfect *righteousnesse*, and had entirely kept and fulfilled the whole Law. In this sense to account Faith for *righteousnesse*, hath not the least

SECT. 2.

Non hoc dicitur
Deum apud se
iudicare illos,
pro quantum po-
tatu universis
Christus satisfice-
rit, nihil mali
unquam commi-
ssisse, aut boni de-
biti omisisse, sed
eodem habere lo-
co, quod ad eter-
nitatem, et juxta ad
vitam eternam,
ac si nihil mali
fuerit omis-
sum, vel boni debiti
admissum, &c.
Elench. p. 35.
36.
See also my an-
swer to Mr.
Walker, p. 24.
25. &c.

least colour or appearance either of injustice or repugnance with the truth. The Reader may please to see the substance of this answer further opened and confirmed in the former part of this Discourse, Cap. 19. Sect. 6 and 7.

Fourthly (and lastly) there is scarce any thing affirmed more frequently, or familiarly by the best reformed writers, then that God esteemes or accounts those just, or perfectly just, who properly and in exactness and strictness of speech are not such, but only have their sinnes forgiven. Therefore they apprehended no matter of injustice or contrariety unto truth in that, which the objection impeacheth of both. From hence we gather (saith Calvin^a) that Pauls dispute is, not what men are in themselves, *sed quo loco Deus ipsos censeat*, that is, but in what place or condition God is pleased to account them. And elsewhere^b: It followes then that we are just or righteous, (and consequently may justly and righteously be so accounted by God) *quia nobis peccata non imputantur*, because our sinnes are not imputed to us. Therefore we stand just or righteous before God (saith Mr. Fox^c) because our sinnes are forgiven us. (We have Remission of sinnes (saith Melancthon^d) for and through Christ: which having obteyned, *iusti sumus coram Deo*, we are righteous before God. Paul (saith Calvin) estimates the blessedness of a man from hence, *quia hoc modo iustus est non reipsa, sed imputatione*, that is. because he is after this manner righteous, not in very deed, but by imputation. And a little after going on, with his confutation of Osiander, he must grant (saith he) at least, that as faire as that imputation of his extendeth, *iustos censeri qui reipsa non sunt*, that is, that they are accounted (meaning by God) righteous, who yet are not righteous indeed. It were easy to weary the Reader over

(a) In Rom. 4.

3.

(b) De vera Eccles. Refor. ratione. p. 368.

(c) De Christo gratia iustine.

l. 3. p. 280.

(d) In Exam. Theol. de iustific. p. 539.

(e) Iustit. l. 3. c. 11. Sect. 11.

Gratuita Dei acceptatio subrogatur in locum iusticiae. idem.

Non magis veritatis, scientia, iustique Dei iudicio repugnat, eos, pro quorum peccatu tam commissu quam omissionis satisfactio per Christi mortem plenissime est praestita, tales iudicare, qui nihil mali commiserint, nihilque boni omiserint, quam eos perfectos iustos iudicare, ut pote qui perfectam legi obedientiam praestiterint, cum id ipsi tantum antiquum fecerint, pro quibus Christus eandem praestitisse perhibetur: Gatack. Elench. Gomar. p. 35. vult segg.

and over with heaping up such expressions as these out of these and other Authors of like Authentique Name with them. But the objection was (at least) as much as answered before: therefore proceed we to doe as much for another.

SECT. 3.
Object. 2.

A second objection rais'd by some against the Imputation of Faith (in a proper sense) for *righteousnesse*, is this.

If *Faith* (in such a sense) should be *imputed* for *righteousnesse*, then should *justification* be by works, or by somewhat in our selves. But the Scripture every where rejecteth works, and all things in our selves from having any thing to doe in *Justification*.
Ergo.

I answer to both propositions, and first to the major, by distinguishing the consequent therein. *That justification should be by works, or by somewhat in our selves*, may be understood two waies. Either 1°. by way of merit, so that *by works*, should signifie, by the merit of works, which is still the Scripture sense; or else 2°. by way of simple performance. If the Proposition be taken in the former sense, it is altogether false, and the consequence thereof denied. *Faith* may be *imputed* for *righteousnesse* (in the sense oft declared) and yet no man *justified* by the merit of any work or works in himselfe. If it be taken in the latter sense, so the minor Proposition is false (to touch upon this in the second place) For the Scripture no where rejecteth every thing that may goe under the name of a *worke*, or that may be said to be done by us, in respect of a simple performance from having to doe in the matter of *justification*. Nay it expressely requireth of us, and enjoineth that as of absolute necessitie to *justification*, yea and attributeth
Iustifi-

Justification to it from place to place, which is selfe calleth a work. *This is the worke of God* (saith our Saviour to the Jewes) *that yee beleave in him whom he hath sent.* And when *Paul* exhorts the *Philippians* to worke out their salvation with feare and trembling, doubtlesse he doth not exclude their Faith or beleev- ing in *Christ*. Now that beleev- ing in *Christ* is re- quired as of absolute necessitie aswell to *Justification* as salvation (at least of those that are *adulti*, and of yeares of discretion) is a thing (I conceive) so well knowne and of that universall confession, that I may forbear the citation of Scripturs without prejudice to the truth of it. Thus our best and soundest writers, without scruple, call that beleev- ing by which we are *justified*, a work, or the doing of something. Faith (saith *Calvin*^a) is the chiefe work that God requireth of us. And what did *Abraham* (saith *Musc- culus*^b) that should be imputed for *righteousnesse*, but only beleve God? The Reader may please to see more to this purpose in my Answer to Mr. *Walker*, p. 67, &c. So that the treasure of this objection is but coales also.

(a) *Fides pra-
cipuum opus est,
quod a nobis De-
us exigit.* Cal-
vin. in Iac. 1.
22.

(b) *Quid enim
fecit Abraham,
quod imputare-
tur, &c.* Musc.
in Gal. 3.6.

A third Objection is this. That which maketh *Justification* not to be of grace, or of free grace, can- not stand with the truth of the Gospell. But the Imputation of Faith for *righteousnesse*, in the sense now contended for, makes *Justification* not to be of Grace. *Ergo.*

Object. 3.
SECT. 4.

Reverencing the innocencie of the major Propo- sition, I come with a rod unto the minor, charging this with untruth, and that upon this ground and evidence; because the Scripture still makes or ac- knowledgeth a perfect and entire consistence of grace, or free grace, with the condition of Faith,

Answer.

in *Justification*. For by *Grace* ye are saved through *Faith*. Ephes. 2. 8. And are freely justified by his *Grace*, &c. Rom. 3. 24. through *Faith* in his blood, &c. ver. 25. Nay the truth is, that the worke of beleeving (as our Saviour called it) is so farre from carrying any opposition in it to the freeness of Gods grace in *Justification*, that it is purposely required of men (and it only) by him, that the freeness of his grace in their *Justification* might take place and be established thereby. Rom. 4. 16. Therefore it is by *Faith*, that it might be by *Grace*. And for reason, how can a gift be conceived to be more freely given, then when nothing more is required of him to who it is given then that he receives it? Now beleeving, is nothing else (being interpreted) but a receiving, of that *righteousnesse* or *Justification* which God giveth in and with his Sonne *Iesus Christ*. As many as received him, &c. Joh. 1. 12. that is (as it is explained in the end of the verse) as many as beleeved in his Name. So that in the *imputation* of *Faith* for *righteousnesse* (in the sense so oft explained) there is not the least appearance of any prejudice at all to the freeness of grace in *Justification*. And thus we are fairly delivered out of the hand of this objection also.

Obje^t. 4.
SECT. 5.

A fourth is this. That which ministreth occasion to the flesh of boasting in it selfe, is no waies consonant to the tenor and truth of the Gospell. But the *Imputation* of *Faith* for *righteousnesse* in the sense claimed, ministreth this occasion of boasting unto the flesh. *Ergo*.

This syllogisme also, as touching the matter of it, halts rightdowne on the minor proposition. For certaine it is, that there is no occasion, nor (indeed) colour of occasion of boasting ministred to the flesh, by that opinion, which maintaines the imputation
of

of Faith for *righteousnesse* in the sense avouched. For

First, suppose the worke or act of beleaving, which is so imputed for *righteousnesse*, be a mans own work or act (which is all the colour that can be pretended why the imputation of it for *righteousnesse*, should be an occasion of boasting to the flesh) yet it is so by gift, and by the meere grace and donation of another, *viz. God*. This the Apostle determines in expresse words. *Ephes. 2. 8. By grace ye are saved through Faith: and that not of your selves: it is the gift of God, that is, that Faith by which ye are saved is the gift of God.* See likewise *Philip. 1. 29. 1 Cor. 2. 12. 1 Cor. 3. 6.* with many other places of like importance. Now then, since a man hath nothing, doth nothing in beleaving, but what he receiveth from another, all occasion or pretence of boasting, is cut off by this, even according to the Apostles own rule and reasoning. *1 Cor. 4. 7. What hast thou, that thou hast not received? and if thou hast received it, why gloriest or boastest thou as though thou hadst not received:* evidently implying, that no man hath any just cause or pretence of boasting (I meane in, or of himselfe) for any thing, but only of that which he hath of his own, and from himselfe. Let the thing be never so glorious and excellent, if he hath received it, from another, hee hath cause onely to boast and glorie in him from whom he hath received it, but not at all in himselfe. If God miraculously should raise up Children unto Abraham of the stones of the Earth, had these stones, being now made men, and men of the greatest worth and excellencie, any cause or pretence of glorying in themselves concerning that dignity and honour which is now come upon them? No more hath any flesh the least cause or colour of boasting in it selfe, how great or excellent soever the

the act of *Faith* may be conceived to be, or how great and rich soever the privileges may be which depend upon it, because it is given unto them by another: it is the glory of the giver, and the comfort only or blessednesse of the receiver.

SECT. 5.

But Secondly, suppose the act of believing were from a mans selfe, or in part from a mans selfe, yet hath he no cause to boast in himselfe, that *God* should be pleased to *impute it* unto him for *righteousnesse* in the sense we embrace. Because that *weight of glory*, those high and excellent things which attend upon *Faith*, and are given to it, are not given to it for any worth or dignity that is found in it (as we have heretofore cleerely demonstrated) but by the most free, gracious, and good pleasure of *God*. If a King for taking a pin of a mans sleeve, should raise his House, and make him honourable in the State, and give him thousands to maintaine it, were it not a ridiculous thing for such a man to goe up and down and bragg of the pin of his sleeve? Alasse, for all this honour and greatnesse that he is come unto, he is beholding to the grace and bounty of his Prince, and nothing at all to the pin in his sleeve. He might have had twenty pins in his sleeve; and yet never have bin worth twenty pence, had he not met with such a royall and magnificent disposition in him that so rewarded him. This is the case of *Faith*, in respect of those great things which depend upon it: though a Belcever hath the forgivenesse of sinnes, and the love and favor of *God* given him upon it, and right and title to the Kingdome of Heaven, &c. yet all this is no ground or pretence at all why any man should boast of himselfe or of his *Faith*, though it were from himselfe (which yet we absolutely deny) because if this *Faith* had not met with a *God* of infinite, grace, bounty and magnificence, we might have bin

bin miserable and accursed for all our Faith and beleeving whatsoever. Yea by the Apostles own rule, when *God* is pleased to *chuse weake and foolish things to confound the mighty*, all occasion of boasting is cut off from the flesh. Indeed if men had fulfilled the Law, and bin *justified* that way, there had bin some pretence for boating or glorying in themselves. First, because such a *righteousnesse* had held some proportion (at least) with the reward that should have bin given to it. *To him that worketh* (saith Paul) that is, that keepeth the Law, *the wages, or reward is counted, not by favor, but of debt*: God should have given them no more, then what they had (at least in some sort) deserved. Secondly, because if they had made out their happinesse that way, they had done it out of themselves, that is, out of the strength of those abilities which were essentiall to their natures, and in the strictest and most proper sense that can be spoken of, or applied to, a creature, their owne. Both which being apparantly wanting in Faith, or in the Act of beleeving, there can be no colour or pretence of boasting for the flesh, though it be *imputed by God for righteousness*, as hath bin explained. So that this objection also vanisheth into nothing.

Rom. 4. 4.

Fifthly, I have somewhere met with such a reasoning as this, against the point in hand. If *Faith* be imputed unto us for *righteousnesse*, then are we *justified* by that which is imperfect, and which it selfe needs a *justification*, for no mans Faith is perfect in this life. But there is no *justification* to be looked for before *God* by that which is imperfect, but only by that which is perfect, &c. *Ergo*.

SECT. 6.
Object. 5.

To the Major Proposition I answer, by distinguishing that clause in the consequent or latter part of

Answer

of it, then are we justified by that which is imperfect, &c. These words may have a double sense or meaning; as either that we are *justified* without the concurrence of any thing that is simply perfect, to our *justification*: or that somewhat that is comparatively weake and imperfect, may somewaies concur and contribute towards our *Justification*. If the former sense be intended, the proposition is absolutely false, and the consequence to be denied: it doth not follow, If *Faith* be *imputed* for *righteousnesse* in the sense given, then is there nothing that is perfect required as necessary unto *Justification*, this inconsequence is notorious. Yea the truth is, that the *imputing* of *Faith* for *righteousnesse* in the sense of the discourse, presupposeth somewhat (if not more things then one) that is absolutely perfect, as absolutely necessary unto *Justification*. Had not the Lord *Christ*, who is *perfect* himselfe, even as *perfect* as *perfection* it selfe could make him, made a *perfect* attonement for sinne, there had bin no place for the *imputation* of *Faith* for *righteousnesse*: yea there had bin no place so much as for the being either of such a *Faith*, or of any *righteousnesse* or *Justification* at all for men. For it is thorough the attonement made by *Christ* for us, that either we beleeeve in him, or in *God* through him: and it is through the same attonement also, that *God* *justifieth* us, upon our beleev- ing, that is, imputes our *Faith* unto us for *righteousnesse*, in the sense argued.

If the said clause be meant in the latter sense, viz. that somewhat that is weake and imperfect, may sometimes concur or conduce towards *Justification*, so the Proposition is granted; but then the Minor goes to wreck. For *Justification* before *God* may be expected and looked for, though that *Faith* whereby we beleeeve, yea and that Minister of the Gospell by whom

A Treatise of IUSTIFICATION.

485

whom we beleeve, be both weake and unperfect, and yet both these (we know) are somewaies contributive towards *Iustification*. Except yee beleeve that I am hee, you shall die in your sinnes, &c. (Joh. 8. 24.) and consequently never be *iustified*. We have beleeved in Christ Iesus, that we might be *iustified*, &c. Gal. 2. 16. And that the Minister of the Gospell, hath (or at least may have) his part or hand in our *Iustification*, is evident. How shall they beleeve in him, of whom they have not heard? and how shall they heare without a Preacher? Rom. 10. 14. He that hath any influence into our Faith, or the working and raising that in the soule, is somewaies instrumentall and helpfull towards our *Iustification*. But neither doth our *Iustification* before God, depend upon the perfection of our Faith, but upon the truth of it: neither doth the truth of our Faith depend upon the perfection of him, by whom we beleeve, but upon the truth of what he teacheth and delivereth unto us for that end. So that the light of this truth shines on every hand, that men may be *iustified*, ministerially and instrumentally, by things that are weake and unperfect. Therefore this objection also is no better then his fellowes.

Sixtly, Some have opposed the imputation of Faith which we pleade for, with this reason. If Faith be imputed unto us for *righteousnesse* in the sense expressed, then God should rather receive a *righteousnesse* from us, then we from him, in our *Iustification*. But God doth not receive a *righteousnesse* from us, but we from him, in *Iustification*. Ergo.

Object. 6.
SECT. 8.

I answer, that in this syllogisme, the Major Proposition is guilty of the error and falshood in the conclusion. For it no waies followes upon that *imputation*

Answer.

tion of Faith for *righteousnesse*, which we defend, that God should either receive a *righteousnesse* from us, or that we should receive none from him, in our *Iustification*. Because

First, Gods imputing Faith for *righteousnesse* unto us, in the sense which hitherto we have aided, doth no waies imply or import, that Faith is a *righteousnesse*, properly so called, but only that God by the meanes thereof, and upon the tender of it, looks upon us as *righteous*, yet not as made either meritoriously, or formally *righteous*, by it, but as having fulfilled and performed that condition or covenant, upon the fulfilling and performance whereof, hee hath covenanted and promised, to make us *righteous*, meritoriously by the death and sufferings of his own Sonne: formally, with the pardon and remission of all our finnes.

Secondly, Suppose such a position or inference as this, lay in the bowells of what we hold, that Faith were a proper *righteousnesse*, yet neither would this argue, that therefore God should receive a *righteousnesse* from us, in our *Iustification*. For we rather receive our Faith from God (as was layd down in Answer to the fourth objection) for our *Iustification*, then God from us, in our *Iustification*: though I grant, that in a sense a farre off, and with much adoe, it may (haply) be made a truth, that God receives our Faith from us in *Iustification*. But

Thirdly (and lastly) that that imputation of Faith for *righteousnesse* which is protected by us, supposeth a *righteousnesse* given unto, and received by men from God in *Iustification* (and consequently, is farre from denying it) is evident from hence, because it could not be truly said, that God doth impute Faith for *righteousnesse* unto any man, except he should make him *righteous* upon his believing. Now as it is impossible

possible that a man should be made *righteous* without a *righteousness* in one kinde or other; so is it impossible also, that that *righteousness*, wherewith a man is made *righteous* in *Justification*, should be given, or be derived upon him from any others, but from God alone. For this *righteousness* (as hath bin already prov'd at large) can be none other, but forgiveness of finnes: and who can forgive finnes but God alone? And by this time the fire of this objection also (I conceive) is turn'd into smoke.

Some other exceptions (I confesse) there are against this Imputation we hold forth, of lighter consideration, but some of these (if not the whole thrupp of them) I have Answered at large in my Answer to Mr. Walker, now Printed by some (as it seemes) at the unreasonable importunity of my Antagonists *Socinianisme Discovered, &c.* which called for it (and for 7 times more) with open mouth, and with multiplicitie of requests made of forged cavillations and ragged raylings. But complaints (I consider) are here but impertinencies. If the Reader please to set in about pag 32 of that Discourse, and read on, hee shall finde severall objections more, such as they are, against the Imputation in hand, attended with their Answeres like mad-men with sober, for feare of doing harme. And as for those viperous and malignant imputations rather then objections, of *Socinianisme, Arminianisme, &c.* against the Doctrine mainteyned in this Discourse, they are fully and at large taken^e in that^e: and the contrary opinion arrested upon strong and vehement suspicion of confederacie indeed with the uncleane Spirit of those errors. Yea it hath bin more then once in this Treatise affirmed, (and once at least, if not twice^s sufficiently proved, as well by evidence of reason, as by the Authority of able, learned, and understanding

SECT. 9.

(A) Page 6-7, 8.
2d. 10. 11. 12.

(b) Part 1. c.
23.
Part 2. cap. 2.
Sec. 8.

(c) Detur, be-
minem etiam p-
on ex lege vis-
lata debitu, non
obnoxio tan-
tum, sed constri-
ctum etiam, ad
obedientiam ni-
hilominus exhi-
bendam teneri:
ut nullus dicat,
nec quod evincat
quisquā omnino
comparat isthic,
hominem, qui o-
bedientiam legi
assuetissimam
præstiterit, etia-
m ad poenā de-
pendendam nihil-
ominus teneri.
At qui hac ra-
tione pugnant
illi, quos tu im-
petu non fuisse
neceffe, ut Chri-
stus, cum legem
pro nobis ad ex-
tremum apicem
obstruisset, ad
poenā insuper
pro iisdem sube-
undis adigeretur:
ut ista, scilicet hac
ratione, super-
vacanea fuerint.
Gatak. Elench.
Comor. p. 7. 8.
Si enim Christi
obedientia, quā
Legi loco nostro
præstitit, nobis
ad iusticiam im-
putatur, imputa-
tionis huius-
modi beneficio iusti
plane constitu-
untur: ac proinde
sub legi maledic-
tione non sumus
plius amplius es-
sisturi, nec prop-
terea Christi
asymmetria
redempti ad eos,

men, that such an imputation of the Active obedi-
ence of *Christ*, as *Mr. Walker* with some others main-
tain, and which hath bin impugned hitherto, doth
absolutely cancell and make voyde the necessity of
Christs satisfaction by his death; which is the Spi-
rit and soule of *Socinian* Heresie. See the testimonies
cited from *Paranus* and *Piscator*, to this purpote, cap.
2. Sect. 8. of this second Part, whereunto I shall here
adde a passage or two from *Mr. Gataker*, in his little
Tract against *Gomarus*. Be it granted (saith hee
pag 7. c) that a man that is liable to punishment, yea
and that actually lieth under punishment for the
transgression of the Law, is notwithstanding still
bound to the keeping of the Law; yet surely you
will not say, neither is there any thing in what you
write, which any waies proves, that that man, who
perfectly fulfills the Law, is yet bound to suffer punish-
ment. And this is the plea of those, whom you oppose,
that there was no necessity, that *Christ*, having kept the
Law for us to the utmost jot and tittle thereof, should fur-
ther be put upon it to suffer punishment for us also: So
that, in this respect at least, that punishment or suffer-
ings of his, must be superfluous and needlesse. Again,
afterwards in the same Tract. p. 19. If the obedience
of *Christ*, which he performed to the Law in our stead, be
imputed unto us for righteousness, we must needs be made
perfectly righteous, by the benefit of such an imputation,
and so we are no more under the curse of the Law: nor
was there any need that we should be redeemed from that,
by the blood of *Christ*, which had no power over us. Yet
once more in the same Treatise, p. 37. he frames the
argument of those, with whom himselfe joynes a-
gainst *Gomarus* in the point in hand, after this man-
ner: If Believers are made perfectly righteous with
the active obedience of *Christ* imputed by God unto them,
then have they no need at all of the death of *Christ* for
them,

A Treatise of IUSTIFICATION.

189

them; which death he suffered, not for the righteous, but for the unrighteous.

So that if men were not partiall in themselves, but would please so farre to dispence with their prejudice, as to judge *righteous* judgement betweene the Doctrine laid downe and dettuded in this Discourse, and that which opposeth it, it would cleerely appeare, that this were the right Horse to set the Saddle of *Socinianisme* and *Arminianisme* upon, and not the other. And as the equity of this decision touching the *imputation*, and *non-imputation* of *Christ's active obedience*, fully appears by what hath bin now and formerly said in this discourse, so as touching the *imputation* and *non-imputation* of *Faith* in a proper sense, it appears as fully also in those passages largely related unto, in that other discourse mentioned. But howsoever we have abundantly vindicated the Doctrine asserted in this Treatise, from all imputations either of *Socinianisme*, *Arminianisme*, *Poperie*, or the like: so that we need make no more bridles to put into the lips of these uncleanse Spirits, yet give me leave to suggest this for a close of this Chapter; that if every Doctrine, which either *Socinians*, *Arminians*, or *Papists*, hold and maintain, should suffer the reproach and infamie either of heresie, error or untruth, because they are found in their writings, there are very few Doctrines in that Reformed Religion which we professe, but will be found Matters of that calculation. Especially all those fundamentall Articles or Doctrines comprehended in that Breviate or Summarie of Christian Religion, called the Apostles Creed, which (as farre as I understand) is generally received and subscribed unto by all Reformed Churches without exception, must lie under the ignominie, either of *Socinianisme*, *Arminianisme*, *Poperie* or the like; it being certaine that there is none of them

qua nos obnoxios non habet, o-
pus habemus.

Idem. p. 19.

Si fideles, Chri-

sti obedientia

activa, huius a

Deo imputata,

perfecto iusti

constituuntur,

nihil illi ampli-

us opus est morte

Christi, quam

pro iniquis, non

pro iusto ille op-

erabat. Idem.

p. 17.

SECT. 10.

but is professed and maintained by one or other, or by all of these stigmatique Factions. So that it is the most ridiculous and trifling argument that can be against an opinion, unworthy either men or learning, to make an out-crie against it of Heresie, Blasphemy, Socinianisme, Arminianisme, Popery, and the like, when in the meane time, men are able to produce nothing from the Scriptures to purpose, nor yet to evince by any solid or substantiall reason, that it is so much as an untruth. Such passionate arguments as these may (haply) ravish the simplicity and weaknesse of women and Children, and carie away a great captivity of these, and indeed they are exactly calculated for the meridian of their tempers: but men of understanding are little affected with them, except it be, as they are arguments of the weaknesse and insufficiencie of those that so use them.



C A P. VII.

Wherin the chiefe grounds and
Arguments for imputation of Christs
Active obedience (in the sense hither-
to opposed) are proposed and
Answered.

IN the former part of this discourse, many things
have bin debated and argued (and somewhat also
in this latter) against that *imputation* of *Christs* active
obedience or *righteousness*, in *Iustification*, which
makes it either the formall cause thereof, whether in
whole or in part, or the right and title of beleivers
to eternall life. It now only remaines, that we heare
patiently, and consider unpartially, and Answer
distinctly those arguments and reasons, which
strengthen the hands of men of opposite judgement
to us, to contend and pleade for it. Meete and equall
it is, that men who pleade reason, that is, any thing
that is like unto equity or truth, should either ob-
taine the cause they pleade and be assented unto, or
else receive a valuable consideration to the fall in
theirown coyne, I meane in reason, by way of An-
swere. But insasmuch as some of these arguments
have bin already answered upon occasion in some
former passages of the Discourse, I presume I may so
farre entrust my Reader with the concerns of
the

the cause in hand (being in part his own) without danger, as the accepting of Answers self-where given, in case they be sufficient, doth amount unto, only with reference without repetition.

SECT. 2.

The first argument for the imputation of *Christ's* righteousness in the sense refused, is thus framed.

If there be no standing in judgment before God, unless we be endued with perfect righteousness, then must the righteousness of Christ be imputed to us, in our justification.

But there is no standing for us in judgment before God, unless we be endued and furnished with a perfect righteousness. Ergo.

Answer.

I Answer by denying the consequence in the former proposition: there may be no standing in judgment before God without a perfect righteousness, and yet the righteousness of *Christ* (in the sense controverted) not be imputed. The reason is, because remission of sinnes, which is the purchase and procurement of the death and sufferings of *Christ* for us, (as our Adversaries themselves acknowledg) is a perfect righteousness, and every waies able to support and beare us out in judgment before God, as hath bin abundantly proved in the five first conclusions, laid down and proved in the second Chapter of this latter part of the Discourse, p. 3. 4. &c. Yea and our best Reformed Divines, finde a sufficient strength of confidence for beleivers in the presence of God, in the death and sufferings of *Christ* alone. Calvin^a having mentioned that of the Apostle, *Rom. 3. 24. &c. Being justified freely by his grace, through the Redemption that is in Iesus Christ, whom God hath set forth to be a propitiation through Faith in his blood,* addeth as followeth: *Paul commendeth* the

(a) *Instit. l. 1. c. 17. Sect. 9.*

the grace of God in this, that he hath given the price of our redemption in the death of *Christ*: and then willet us to betake our selves *unto his blood*, that to obeyning *righteousnesse* we may stand secure before the judgement of God. And elsewhere ^b interpreting that claute against *Oslander*, that we might be made the *righteousnesse* of God in him 2 Cor. 5. 21. he first delivereth himselfe thus, *Oslander* here triumpheth as if he deseried the *spectrum*, or image of his essentiall *righteousnesse*, when as the words sound quite another way, *viz.* that we are *righteous* by the expiation or attonement made by *Christ* for us. And a little after, somewhat more fully to our purpose, thus: *sed hoc loco, &c.* that is, but in this place, readers that have but their wits about them, though I should say nothing, cannot but acknowledge that nothing else is meant, *quam nos mortis Christi piaculo suffultos apud Dei tribunal stare*, that is, then that we stand at Gods judgement seat underpropt or borne up with the expiation or attonement of *Christis* death. If God will judge thee (saide *Anselmo* long before him) say, Lord, I interpose the death of our Lord *Iesu Christ* betweene me and thee and thy judgement, otherwise I strive not with thee. And *Ambrose* before him, to the like effect, though not altogether so plainly: *Gloriabor, non quia vacuus peccatis sum, &c.* that is, I will glory, not that I am void of all sinne, but that my finnes are forgiven. So that evident it is (as hath bin formerly signified) that a man needs not take care or thought for any other *righteousnesse* in the presence of God, then only the forgiveness of his finnes, which he is confidently to expect in and through the death and sufferings of *Christ*.

Againe secondly, the Imputation we oppose, is by some protected with the shield and Buckler of this Argument.

B b b

He

(b) *Instit. l. 3. c. 11. Sect. 9.*

*Si Deus voluerit
se judicare, dic,
Domine, mortem
Domini nostri
Iesu Christi obij-
cio inter nos et
te, et judicium
tuum, aliter te-
cum non contem-
do. Anselm.*

SECT. 3.

Argum. 2.

He that is justified by the righteousness of another, and not by his own, must needs be justified by the righteousness of Christ imputed. The reason is, because there is no righteousness to be found in any other fit for the justification of any man, but the righteousness of Christ alone.

But every man that is justified, is justified by the righteousness of another, and not by his own. Ergo. I Answer

Answer.

First, to the major proposition, by denying it, and oppose this contradictory for a truth against it: A man may be justified by the *righteousness* of another and not his own, and yet no necessity of the *righteousness* of *Christ*, that is, of his active obedience (for of this only the question is) to be imputed unto him. The reason hereof is more then manifest out of what hath bin already delivered: viz. because the passive obedience of *Christ*, is the *righteousness* of another, and men may be and are, fully and thoroughly justified by the merit hereof communicated unto them in the free pardon of their sinnes, without any further *righteousness* derived upon them, either from him or from any other, in a way of imputation, or however. To make this good, there needs nothing be added to what the Reader may please to finde in the 4th and fift Conclusions premis'd in the second Chap. of this latter part. Sect. 4. and 5. p. 567.

Answer 2.

To the minor proposition, I answer likewise, by distinguishing the *predicatum*, or latter clause of it. A man may be said to be justified by the *righteousness* of another and not by his own, in a double sense, either 1^o. by way of merit, or 2^o. by way of forme. In the first sense the proposition is admitted: whosoever is justified, is justified by the *righteousness* of another
and

and not by his owne, that is, is justified by the merit of the *righteousnesse* of another, and not by the merit of his owne. But this sense maketh nothing to the point in hand. In the latter sense. it is altogether untrue: for that *righteousnesse*, wherewith a man is formally justified or made *righteous*, is alwaies a mans owne, I mean by donation and possession, and not anothers, except only in respect either of procurement, and so it is *Christ*; or of collation, and so it is *Gods*. Remission of finnes, whereby a beleever is formally justified (as hath bin often said, and once at least largely proved ^{a)}) is a mans owne *righteousnesse* in such a sense, as his Repentance or Faith is his own, being all given unto him by *God* or *Christ*. *Him hath God lift up with his right hand to be a Prince and a Saviour, to give Repentance unto Israel, and remission of finnes. Act. 5. 31.* Now that which is given unto a man by *God*, may truly and properly be called his owne. There is no merit indeed in remission of sins, but there is proprietic in it to him that receiveth it.

(a) part 2. c. 4.
Sect. 30, 31. 32.
33.

A third Argument of Sovereigne esteeme (as I have perceived) with some, to establish the imputation hitherto gain-said, is this.

SECT. 4.
Argum. 3.

If Belovers have a true and reall communion with Christ, then is his righteousness theirs by imputation.

But certaine it is, that Belovers have a true and reall communion with Christ. Ergo. I Answer.

The Major proposition in this syllogisme wants two things (at least) which a good proposition should have, viz. reason, and truth. First, it wants truth, because a true and reall communion with *Christ* may stand, without his active obedience being made

Answer.

theirs by imputation. They that please may see abundance of truth in this, by those lights which we have already set up, partly chap. 10. Sect. 4. and 5 of the former part, partly againe, chap. 2. Sect. 9 and 10, of this second part. There is a reall union and communion betweene the head and the feet in the same naturall body, yet is not the braine, or the proper functions and operations of the head, made the braine, or functions of the feet by imputation. So there is a reall union and communion betweene the Husband and the wife in marriage, yet is not the holinesse, strength, or wisdom of the Husband, made the holinesse, strength, or wisdom of the wife, by imputation.

Againe 2^o, as it wants truth, so (that which is a want more worthy of blame) it wants reason also. It hath neither colour nor appearance of truth in it, that that union and communion which beleivers have with *Christ*, should of necessitie implice or draw after it, the appropriation of his active obedience unto them by way of imputation; at least of such an imputation, as is the golden apple for which our Adversaries in the present question, so eagerly contend, that is, so that this obedience of his must become their formall *righteousnesse*, either in whole, or in part, in *justification*. For what possible ground of difference can there be found or assigned out of that union and communion which interced's betweene *Christ* and the beleever, why rather the *righteousnesse* or active obedience, then the wisdom, or power, or glory of *Christ*, should be made the Beleivers, by imputation?

SECT. 5.
Argum. 4.

A Fourth Foundation or ground upon which I finde the imputation of *Christ's righteousness* (as aforesaid) built by some, is this:

If there be no other end, reason, or necessity, why
Christ

Christ should fulfill the Law, but only that his obedience therunto might be imputed unto us for righteousness in our justification, then is not the imputation thereof to be denied.

But no other end, reason, or necessity can be given, why Christ should fulfill the Law, but only that his obedience unto it might be imputed for righteousness unto those that beleeve, in their justification. Ergo.

To this latter proposition I answer, that it is unsound, rush and branch, head and tayle; and that there are diverse other ends, reasons, and necessities that may be assigned of *Christs* obedience to the Law, and that which is there assigned, is but supposititious, and inconsistent with the truth. If the former of these be demonstrated, viz. that there are other ends and reasons, and those very considerable, why *Christ* should fulfill the Law, the proposition is disabled and broken in judgement; as for the latter, that the imputation of *Christs* fulfilling the Law for righteousness unto those that beleeve, is but an imaginarie and meerely-presumed end of his fulfilling it, it hath bin (in effect) the grand conclusion argued and established throughout the Discourse.

Answer.

First therefore, one reason or end of *Christs* obedience to the Law, might be, to procure the greater authority and deeper reverence to the Doctrine which he taught, whilst he yet conversed with men on Earth. It is said, *Mat. 7. 28, that the people were astonished at his Doctrine, because he taught, as one having authority, and not as the Scribes.* Some make this the ground of the difference, because *Christ* did to the uttermost what he taught, which the Scribes did not, and therefore were more obnoxious to neglect and contempt in their teaching. But however it

SECT. 6

is a truth of generall acknowledgment, and not necessary now to be argued, that the holinesse, uprightness, and unblameableness of the lives of the teachers, have a powerfull influence into the consciences of men, to render them more observant, and awfull in their attention to the things which are taught by them, yea and to make those the more inexcusable, that shall despise their teaching. Let these and the like Scriptures be laid together, and considered of to this purpose, *Mar. 21. 32. Ioh. 5. 35. Ioh. 8. 46. 1 Tim. 4. 12. 2 Tim. 3. 14. &c.*

Secondly, this *righteousnesse* or active obedience of *Christ* unto the Law, was serviceable to that same great end, whereunto our *righteousnesse* and our obedience (such as they are) are subservient also, viz. the glorie of *God*, and the advancement of his Kingdom. *Being fill'd with the fruites of righteousness* (saith *Paul*) *which are by Iesus Christ unto the glory and praise of God.* *Phil. 1. 11.* If other mens *righteousnesse* come to be well conditioned and so sanctified (as it were) by the meanes of *Iesus Christ*, that they are hereby made fit matter for the praise and glory of *God*: much more must it needs be conceived, that his owne personall *righteousnesse* partakes abundantly of the same condition, and makes for the exaltation of *God*, farre above the line and measure of other men. His owne words, *Ioh. 8. 49.* fully understood, import no lesse. *Iesus answered, I have not a Devill, but I honour my Father, and yet dishonour me.* And againe, *Ioh. 7. 18.* *He that seeketh his glory that sent him* (speaking of himselfe in respect of *God* his Father) *the same is true, and no unrighteousnesse is in him.* Wherein, or how, or by what meanes did *Christ* honour his Father, or seeke his glory, that is, labour and endeavor to procure glory to him from the world? doubtlesse by a full and faithfull discharge of

of all things that he required of him, as well in that generall and common Law of his (which we call Morall) whereunto all other men are debtors of obedience, as well as hee; as likewise in that peculiar Law of Mediation, which was imposed upon himselfe alone. In respect of his absolute, intire, and uncontrollable obedience and condescension (or ascension rather, if you will) to both these Lawes, he is (I conceive) styled *Heb. 1. 3. ἀπαύλας τῆς δόξης*, that is, the resplendencie or brightnesse of his Fathers glory, that is, a perfect meanes of discovering and making knowne unto the world, how excellent and glorious above measure God is in holinesse, righteousness, goodnesse, wisdom, truth, mercy, &c. and that he is so light, or such a light, in whom there is no darknesse at all. *1 Job. 1. 5.* And in this sense, the light of the knowledge of God is said to be given (by the ministers of the Gospell) in the face of *Iesus Christ. 2 Cor. 4. 6.* meaning, that those who truly and effectually preach *Iesus Christ* unto men, and hold him forth in all the glory and excellencie of all that he both did and suffered in the world, as they are left upon record by the Holy Ghost in the Gospell, doe with one and the same labour certify & informe the world, what manner of essence and being, in respect of holinesse, grace, love, sweetnesse, mercy, goodnesse, bounty, &c. the true God is, with whom they have to doe. All these excellencies being apparently extant and visible, and that in the full transcendencie and height of their severall perfections, in that obedience which *Christ* exhibited in the flesh unto God, it cannot with any colour or pretence of reason be imagined, but that that God from whom he came forth, and whose servant hee was in all this great administration, and from whom he must of necessitie receive and be furnished with all that strength and

SECT. 7.

and power of grace, whereby he was enabled to do all these great things, must needs be a God supereminently glorious in all the same and like perfections. So that we see here is another end (and that of maine consequence) of the active obedience of *Christ*, besides imputation.

Thirdly, another end of this *righteousnesse* of *Christ* we speake of, is the exemplarinesse of it: it is the *patterne in the Mount* for all *Adams* posteritie to work by. It is true, the Law it selfe is as absolute and perfect a rule or patterne of *righteousnesse*, as the conformity or obedience of *Christ* himselfe to it, is, but it is not so plaine and distinct a rule in some cases, as the obedience of *Christ* to it. And therefore the Holy Ghost sometimes briefly mentioning the letter or rule of the Law, maketh use of the exemplarinesse of the obedience of *Christ* as it were, to illustrate and interpret it. *And walke in love, even as Christ hath loved us, and hath given himselfe for us, &c.* Ephes. 5. 2. with many the like.

Fourthly, the intire obedience and subjection of *Christ* to the Morall Law, is of excellent importance, and hath a Spirit of provocation in it, to draw all the world after it in imitation of it: it is a tempting *righteousnesse*, or an holy, strong and blessed temptation to the world to worke *righteousnesse*, the force and power whereof, no man can withstand, but with an high hand of desperate wickednesse, and to the deepe shame and reproach of his person. This end likewise is oft mentioned or insinuated in the Scriptures. *Take my yoke upon you, and learne of me* (saith our Saviour himselfe *Mat.* 11. 29.) *for I am meeke and lowly in heart, &c.* implying, that there was in his meeknesse, not only a patterne or example to follow, but a provocation also to make them willing and desirous to follow. See Ephes. 5. 24. 25. 1 Pet. 4. 1. with many others.

Fifty,

Fifely, the *righteousnesse* of *Christ* now under consideration, was a means of continuing his person in the love and complacencie of his Father: which was a thing of absolute necessitie for the carrying through and accomplishing that great worke of *Redemption*, which he had undertaken. For if the mediator himselfe, upon whose favor and interest with *God*, the favors, peace, and salvation of the whole world depended, should have but once miscarried and displeased him, who should have mediated for him, or made an attonement or reconciliation for him? *If* *salts* *hath* *lost* *the* *savor*, there is nothing to season it againe withall, because all things are to be seasoned by it. This end of his obedience and subjection to his Father, himselfe plainly expresseth, *Joh. 15. 10. If ye keepe my commandements, you shall abide in my love: even as I have kept my Fathers commandements, and abide in his love.* See also *Joh. 8. 29.*

SECT. 8.

Sixtly, that *righteousnesse* of *Christ* we speake of, was of absolute necessitie to qualifie and fit the sacrifice for the Altar, I mean to render him a person meet by his death and sacrifice of himselfe, to make attonement for the world, and to purge and take away the sinne of it. It is true, the infinitnesse of the value and considerablenesse of his death, sprang from the God-head or Divine nature with which the humanitie of *Christ* had personall union: yet was the absolute holmesse and *righteousnesse* of the humanitie it selfe, of necessary concurrence also thereunto, and that in two respects. First, there is no capacity in any part or parcell of the humane nature of personall union with the Divine, except it be absolutely free from all touch and tincture and spot of sinne: otherwise this proposition might be verified, *that God is sinfull*; a sound which neither the eares

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nor consciences of men are able to beare. That *God* should die, though it be a conclusion, which to reason not yet taught or principled from above, may seeme of the same hardnesse and inconsistency with the other, yet we know it is become not only familiar and of easy admittance, but of very precious and sweet importance, in the Schoole of Christianity. But that *God* should sinne, is a saying of a greater offence and abhorring to reason profelyted and made Christian, then to reason yet only it selfe, and no more. Secondly, suppose (for argument sake) a possibilitie of that which is impossible, that the Divine nature might be hypostatically or personally united to an humanity tainted with sinne, yet could it not give an infinitnesse of expiatory value or acceptation thereunto for others, in case it were offered or made a sacrifice by it. The reason is, because such an offering or sacrifice were of absolute necessitie for the expiation of its owne sinne, or at least it should be due, and the justice of *God* might lawfully require it in such a way. For no relation whatsoever of any creature to the Divine nature it selfe, or to any person subsisting therein, be it never so neere and intimate, is able to dissolve or make voide any right or power which is essentiall to *God*, as the right of requiring a full satisfaction for sinne is, wheresoever, or in what creature soever he findes it. Now then whatsoever *God* either doth or (in justice) may require of any man, to make satisfaction for his owne sinne, impossible it is, that with the payment or tender thereof, he should make satisfaction for the sinnes of others; as it is impossible in a course of Law and Civill Justice, that a man by paying his owne debt, should thereby discharge another mans. The High Priest under the Law, did not make attonement for himselfe, and for the people, with one and the same sacrifice

sacrifice; but (saith the Scripture) *he offered sacrifice first for his owne sinnes, and then* (needing no further attonement himselfe) *for the people.* Heb. 7. 27. So then evident it is, that howsoever the infinitenesse of the merit and satisfactorinesse of the death and sufferings of *Christ* hath its resultance and rise from the Divine nature; yet could no such merit or satisfactorinesse have taken place in respect of others, had not *Christ* as man, or his humane nature wherein he suffered, bin perfectly *righteous*, and free from all sinne, that so he might stand in no need at all himselfe of that sacrifice which himselfe offered of himselfe. Dying *righteous* and being *God*, his death holds out weight and worth, merit and satisfaction for the whole world; whereas had he died a sinner in the least degree, though his death by reason of the God-head personally united to that created nature, wherein in such a case he were supposed to suffer, had bin of infinite value and satisfaction (for otherwise it could not have bin expiatorie for himselfe, there being every whit as much required for the attoning of one mans sinne, as is for the sinne of the whole world) yet had the infinitnesse of this satisfaction extended only to himselfe, and to the purging of his owne sinne, and not so much as to one other. In so much that in this case, had he meant to have propitiated for the world, after he had once died and overcome death for himselfe, he must have returned againe into the infirmitie of the flesh, and have suffered death the second time. Vpon this consideration doubtlesse it is, that the *Holy Ghost*, tendering the satisfaction and peace of the consciences of beleevers, touching the fulnesse and unquestionableness of their redemption and saluation by the death of *Christ*, still inserteth the mention of his perfect *righteousnesse*, when he speaketh of his death or sufferings

for them. *By his knowledge shall my righteous servant justify many: for he shall beare their iniquities*, that is, the punishment due to their iniquities. *Esa 53. 11.* manifestly implying, that there is a great weight and moment in the *righteousnesse* of *Christ's* person, to assure or secure the consciences of men concerning their *justification* by his death. You may please at leisure to peruse and compare these Scriptures further, being all (with many more) of the same consideration. *2 Cor. 5. 21. Heb. 9. 14. 1 Pet. 1. 19. 1 Pet. 2. 22. 23. 24. &c.* Thus then we have at least discovered another great end of the *righteousnesse* or *active obedience* of *Christ*, viz: the qualification of his person (at least in part) for that meritoriousnesse of his death, which may stand the world in stead for their *justification*. So that there is no necessitie at all of having recourse to the pretended imputation, for saving the necessitie or usefulness of it.

SECT. 9.

By what we have reasoned in this last passage, it appears how little substance of truth there is in that which some much insist upon, as a confirmation of the argument now under debate, viz. that the bare union of the God-head with the flesh or humane nature of *Christ*, did sufficiently qualifie it for a sacrifice (they meane for a sacrifice of that same expiatory value and vertue, which now it is) so that in this respect (at least) there could be no necessitie or use of his fulfilling the Law. Doubtlesse the men of this affirmation either do not consider the necessitie of that personall integritie in *Christ*, which we lately demonstrated, and which the Scriptures from place to place insinuate: or else they conceive that *Christ* man, might have bin *righteous* without doing the works of *righteousnesse*, that is, without keeping the Law, which is all one, as if they should say, he might have bin *righteous*, though he had transgressed. For not to keepe the Law in those to whom the Law is given

given, is nothing else but to transgresse. If they thinke to relieve themselves with this interpretation of their notion, that if *Christ* had suffered in the first houre or instant of his incarnation, or immediatly after the personal union of the two natures, his sacrifice had bin of equall value, merit, and satisfaction, with what now it is, and yet in this case, he had not fulfilled or kept the Law: I answer that this interpretation is every whit as unsound and inconsistent with reason, as the text it selfe. For

First, let this supposition be admitted, that *Christ* might have suffered in the Womb, and that this suffering of his had bin as fully satisfactorie for the world, as those sufferings are, which he hath now endured; yet had he bin as perfectly *righteous* in this case, and consequently had observ'd and kept the Law as perfectly, as now he hath done. For the Law requireth of Infants during their Infancie, nothing but integritie and holinesse of nature, which doubtlesse the *Lord Christ* had from the first moment of his conception: & a child or infant thus qualified I meane with holines & integritie of nature, keepeth the Law as perfectly & exactly, as a man living to 30 or 40 yeares of age should do, in case he never transgresseth. But

SECT. 10.

Secondly, this interpretation drawes the saying it selfe quite besides the businesse in hand, and makes it a meere impertinencie to the present question. For when we affirme, the *righteousnesse* of *Christs* life, or his obedience to the Morall Law, to be of absolute necessitie for the qualification of his person for a meet sacrifice, our meaning is not, that there was an absolute necessitie that he should have kept the Law upon the same termes every waies which now he hath done, as that he should performe the same individual acts of obedience, or the same number of acts, in case he had bin called to the suffering of death any whit sooner, then now he was: but that, untill the

very houre and instant wherein he should suffer, whether it were sooner or later, he should in all things submit himselfe unto the good will and pleasure of *God* concerning him aswell in that generall Law which requires obedience of all men besides (which we call Morall) as in that particular and speciall Law of Mediator, which was given unto and imposed upon himselfe alone. Such an indefinite *righteousnesse* as this we judge, and have (I suppose) unanswerably proved, to have bin simply necessarie in *Christ*, for the raising of that sacrifice of himselfe, to that height of acceptation in the behalfe of others, which now it hath found at the hand of *God*. But however, suppose this necessitie or use of the *righteousnesse* of *Christ* could not be sufficiently cleared, yet since there are many others of undeniable evidence, the position so much contended for, *viz.* that the *God-head* of *Christ* sufficiently qualified him for such a sacrifice as he was, makes nothing at all for the imputation of his *righteousnesse*, in the sense pretended. Therefore we shall not trouble either our selves or our Reader any further with untying an impertinent knot. But

SECT. II.

Seventhly, as *Christ* was a sacrifice, so was he, and yet is, and is to be for ever (*Heb.* 7. 17. &c.) a Priest also, or an High Priest: and that *righteousnesse* of his we speake of, qualifyeth him, that is, contributeth towards his qualification for Priest-hood, aswell as it did for sacrifice. If he had not been perfectly *righteous*, and consequently fulfill'd the Morall Law, aswell as any other Law, which concern'd him, he had bin incapable of that great place or dignitie of Priest-hood, which now he excutes, to the great benefit and blessing of the world. This is evident from that Scripture, *Heb.* 7. 26, 27. *For such an High Priest it became us to have, who is holy, harmlesse,*

lesse, undefiled, separated from sinners, &c. meaning that no Priest whatsoever without these qualifications, could have stood us in that great stead, had bin fit to intercede with God for us, as *Christ* now doth.

Eightly (and lastly) that holy pleasure, and contentment which *Christ* himselfe tooke in those works of *righteousnesse*, wherein hee addresse himselfe to God his Father by obedience to his Law, may well be look'd upon, as one considerable end or use, of this obedience of his. *My went is* (saith himselfe. *Iob. 4. 34*) *to doe the will of him that sent me, and to finish his work.* *Christ* was inwardly and secretly refresh'd and satisfied, with every act or worke of *righteousnesse* which he wrought, as generally men are by acting and working out of such principles as are conatural and pleasing to them. *It is joy to the just to doe judgement* (saith *Solomon*, *Prov. 21. 15.*) *Then the people joyced, when they offered willingly.* &c. *1 Chr. 29. 9.* Especially the Lord *Christ* being full of grace and of the Spirit of holinesse, and withall knowing perfectly, and throughly apprehending the full excellencie and beauty of all *righteousnesse* and subjection unto God, could not but take and tast very high and excellent contentments in all that he did in such a way. So that were there no other end, use, or necessitie of that *righteousnesse* of *Christ*, about which we now reason, but only his own personall satisfaction and contentment in the working it, this is abundantly sufficient to salve the the usefulness and necessitie of it. How many things are done even by wise men, with no relation to any further end, but only their owne pleasure, satisfaction and contentment in doing them? Therefore the Argument last propounded to establish the imputation of *Christs righteousness* (in the sense supposed) viz. the uselesnesse of it otherwise, is weaker then its fellowes, though
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neither have these cause to boast of much strength.

SECT. 12.
Argum. 5.

A fifth argument employed in the same service, is this.

If we be debtors unto the Law, and that not only in matter of punishment, deserved by our disobedience to it, but in perfection of obedience also, then did Christ not only suffer death for us, that we might be delivered from the punishment or curse due unto our sinnes, but also fulfilled the Law for us, that so we may be reputed to have fulfilled the Law in him, or by the imputation of his fulfilling the Law unto us; otherwise the Law should yet remaine to be fulfilled by us.

But we are debtors unto the Law, not only in matter of punishment for our transgression, but in perfection of obedience also: otherwise our sinning against the Law, should exempt and privilege us from subjection to the Law. Ergo.

Answer.

A short Answer (I conceive) may do sufficient execution upon a long argument. Therefore (I say nothing to the major proposition, but only in what we shall charge upon the minor) to this I answer that it labours of an infirmity very incident to reasonings (especially against the truth) called *hemonymia*, or ambiguitie of expression. For when it affirmeth, that we are debtors to the Law in perfection of obedience, as well as in matter of punishment; as this debt of obedience may be variously interpreted and understood, the proposition may either be true, or false. If this be the meaning, that we that are believers, are debtors unto the Law in perfection of obedience, for our *justification*, it is utterly false. For
we

we have no need to depend upon it, or any obedience to it, for our *justification* in the sight of God, but are fully and freely *justified* by *Christ's* blood: *Rom. 5. 9.* Neither are such debtors to it so much as in matter of punishment, *Christ* having eased their shoulder of this burden, by taking it upon his own. It is true, those that believe not in *Christ*, may in this sense be said to be debtors to the Law, as well in matter of perfect obedience, as of punishment; that if they meane to be *justified*, and to escape the punishment, and condemnation under which they lye, otherwise than by *Christ*, they must keep the whole Law, because no third way of *justification* from punishment due to their transgression of the Law, was ever heard of, nor is imaginable; but either by Faith in *Christ*, or by a personall observation of the whole Law. And in this sense the Apostle (*Gal. 3. 3.*) *testifies* to us, *ye men whom it is circumcised* when with reference to his *justification* he holds out this *best* and *best* way, *the whole Law*, as well as to be circumcised, because he that shall keep it wholly and entirely unto *Christ* for *justification*, must necessarily keep and observe the whole Law such every jot and tittle of it, and not principally be paid off it only, so as to be *justified* with God. But (and so it is so much to be lamented)

Secondly, If the proposition meaneth, that believers are debtors of perfect obedience to the Law, in a way of sanctification and thankfulness unto God for that unspeakable grace of *justification* and forgiveness of sinnes by *Christ*, so it is, and hath bin formerly acknowledged for a truth *cap. 3. Sect. 10.* of this second Part. But in this sense it concerneth not the question in hand.

Thirdly, we are not therefore exempted or privileged from fulfilling or keeping the Law, no nor in respect of *justification* it selfe, because we have transgressed

SECT. 13.

gressed it: but 1.^o having once transgressed, we are utterly incapable of such an observation or keeping it, whether personally or by imputation, which may amount to a *Justification* or exemption from punishment: 2.^o that relaxation or release which we have from an observation of, or dependance upon the Law for *Justification*, accrueh unto us by means of our dependance upon *Christ* for *Justification* thorough his death, and suffering the curse of the Law for us, *Rom. 7. 4.* For

Fourthly, God never required of any man, but only of *Christ*, both exactness of obedience to the Law, and subjection to punishment due to the transgression of the Law, *Gal. 3. 12.* but *Christ* only. He that shall perfectly keep the Law, is nowhere threatened, or bound to suffer the penalty due to the transgression of the Law: nay, the very express tenor of the Law, promisseth exemption or freedom from punishment unto such a *Doer*, and *only* *Doer*. The Law doth not make any man a debtor in respect of punishment, simply and absolutely, but conditionally only, and upon supposition of time.

Fifthly and lastly, In case a man hath transgressed the Law, and hath undergone and suffered punishment by himselfe or some other for him) that full punishment or penalty threatened in the Law, he is no further a debtor unto the Law, neither in point of obedience, nor of punishment, nor hath anything to do with the Law, in that respect; for his *Justification* (as hath been said) because the punishment which hath bin so suffered (either by him or for him) is of indifferent and equal consideration to the Law, with the most absolute conformity that could have bin held with the precepts and injunctions of it: So that as no man is or ever was, nor can be bound to fulfil the Law twice over; so, his *Justification*, or to make

A Treatise of JUSTIFICATION.

211

him *righteous*: So neither is it equall or reasonable to conceive, that he, that hath suffered in full the penaltie of the Law, which suffering is every waies as satisfactorie to the Law, as the exactest obedience to all things contayned in it, and of one and the same consideration with it (as hath bin said) should be still bound to the observation of the Law (whether by himselfe, or any other for him) for his *justification*, this being all one, as the requiring of a double or second obedience unto the Law, after a man hath perfectly fulfilled it once. This for answer to this Argument.

Sixty, for the imputation of *Christ's* active obedience (in the same disparaged) some have made triall of this:

If there be no justification without a perfect righteousness, and no such righteousness to be found, but the righteousness of Christ performed to the Law, then of necessity this righteousness must be conveyed to be imputed to us, in justification.

But neither can there be any justification without a perfect righteousness, nor any such righteousness found, but only the righteousness of Christ performed to the Law. Ergo.

Intending to have nothing to doe with the innocence of the major, I address my selfe to the minor, where we shall find guilt and weakness more then enough, to worke upon. To this therefore I answer,

First, that however true it be, that *Justification* cannot take place without a perfect *righteousness*, being nothing else but the making of a man perfectly

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211

Sae. 14.
Argum. 6.

Answer.

righteous, yet such a *righteousness*, as the Some of this argument intend, a *righteousness* consisting determinately of such a number or tale of *righteous* acts as *Christ* performed unto the Morall Law, is not of any absolute necessity hereunto. For if the Jewes under the Law were justified by the imputation of *Christ's* *righteousness*, this *righteousness* of his is not to be limited, or measured by the *righteous* acts performed by him only to the morall Laws, but to the Ceremoniall also, as hath bin formerly observ'd and proved more then once.

See cap. 18. Sect. 3. of the first part, &c.

SECT. 15.

(a) *ipse* *quod* *justitia* *quam* *ad* *verum* *prop-*
ter *veri* *bonifaci*
ad *quam* *refer-*
tur, *tamen* *tan-*
ta *est* *in* *hac* *vi-*
ta, *ut* *potius* *pecc-*
atorum *remissi-*
one *constet*, *quā*
perfectiōis *vir-*
tutum. Aug. de
Civ. L. 19. c. 27.
(b) *Quia* *cro-*
didit *Deo*, *repu-*
tarum *est* *ei* *ad*
justitiam, *id* *est*,
ad *remissionem*
peccatorum.
Haym. ad Rom.

4. 3.

(c) *Dei* *justiti-*
a *est*, *non* *pecca-*
ta: *divinus* *an-*
tem *justitia*,
Dei *indulgentia*.
Bernardus.
Serm. 23 in
Cantic.

Christus *factus*
est *nobis* *justitia*,
in *absolutione*
peccatorum.
Ibid. Serm. 22.

Secondly, neither is it so absolutely true, as our adversaries haply conceive it is, that there is no perfect *righteousness* (take *righteousness* in their owne notion and sense) to be found, but only the *righteousness* of *Christ*. We have heretofore shewed, that there is *righteousness* in the Law, as absolute and complete, as the *righteousness* of *Christ* it selfe: and that it is much more probable of the two, that if God imputes a legal *righteousness* unto men in *Justification*, that he turneth them this way out of the Law it selfe for *Christ's* sake then that he should impute the *righteousness* of *Christ* unto them. See cap. 3. Sect. 5. and c. 5. Sect. 9. of this second Part. But

Thirdly (& lastly) that perfect *righteousness* wherein *Justification* consists, and wherewith men are made formally *righteous* when they are justified, is nothing else but remission of sinnes, as hath bin abundantly proved both in the second and fourth Chapters of this latter part of the Discourse. This forgiveness of sinnes is that *righteousness*, which the Scripture calls *righteousness without works* Rom. 4. ver. 6 & 7. compared together. And which *Augustine*, *Haymo*, *Bernard*, & with others of former times,

A Treatise of IUSTIFICATION.

215

aslikewise *Luther* ⁴, *Calvin* ⁵, *Musculus* ⁶, *Param* ⁷, *Chamier* ⁸, with others more of latter times without number, yea and the *Homilies* of our own Church have still with confidence and without scruple, called by the Name of a *righteousnesse*. See cap. 5. Sect. 5. of the first part. and cap. 4. Sect. 28. of this latter part. And because some, who have a great minde to make *Calvin* of theirs, in the imputation of *Christs* active obedience, will needs have all those passages in him (which are very many) wherein he placeth *justification* or *righteousnesse* in Remission of finnes alone, to be meant only in way of opposition to that Popish opinion, which together with remission of finnes completh infusion of grace to make up the formal cause of *justification*, as if by the word *only* ⁹ *alone*, he meant to shut out this infusion of grace only, and not the active obedience of *Christ* imputed; I shall by a passage or two from him in the point, cleere his intention in such expressions, and fully manifest how importune, and at open defiance with the truth, any such interpretation of his minde and meaning must needs be. In which words (saith *Calvin*, meaning those of the *Apostle* *Rom. 4. 6.* in his commentaries upon the place) *we are taught*, *justitiam Pauli nihil esse quam remissionem peccatorum, id est, quod righteousnesse with Paul, is nothing else but remission of finnes*. And not long after upon the 9th. verse of the same Chapter; *Si justitia Abraham est peccatorum remissio (quod secum ipse pro confesso assumit &c.)* that is, If *Abrahams* righteousness be the forgiveness of his finnes (which he, meaning *Paul*

(d) *Infirmis pro, propria est remissio peccatorum, seu (ut loquitur Psalmus) peccata non imputantur*; &c. *Luther* in Summa. Pl. 32

(e) *Sequitur ergo et nos esse justos, quia nobis peccata non imputantur*. *Calv* de vera Ecclesia. Reform. rationes. p. 168.

(f) *Lucandum est quod justitia et beatitudo nostra est remissio peccatorum, per fidem in Christum*. *Muscul* in Psal. 32. p. 298. Quid enim est justum esse, et reputari in peccatu conceptum et mortu, quam peccatu esse liberum? ibid.

(g) *Sic Deus Abraham et omnibus nobis peccatoribus fidem imputat pro justitia, quando credimus*. *Calv* in Psal. 32. p. 298. *Dei* *justitia* *est* *remissio* *peccatorum* *et* *non* *meritum* *bonorum* *operum* *et* *c.* *ibid.*

trum a Deo gratia donatum, &c. in d. (h) *Remissio peccatorum est justitia imputata*. *Calv* in Psal. 32. p. 298. Sect. 10. *Idem justitia proam et pugnans confitetur in remissione peccatorum, ibid.* Sect. 11. (i) Because all men are sinners and offenders against God, and every man of necessity is constrained to look for another righteousness or justification, to be received at Gods own hands, that is to say, the forgiveness of his finnes and remission of such things as he hath offended. *Homil.* of salvation, part 1. p. 13. *Justitia Christi, est absolutio in peccata per Christum ex fide*. *Per* *Mart.* ad Rom. 10. 8. *Credimus totam nostram justitiam positam esse in peccatorum nostrorum remissione* &c. *Harm. Confess. Gallic.* art. 13.

limitation and restraint, place the *righteousness* of Faith in remission of sinnes, or no, most unan-
(swerably undeniable it is, that he conceived Paul so
to doe.

Nor is there any reasonable ground or cause (to
adde a word of this in the close of this Answer)
why men should be so averse or shie as some are,
from looking upon Remission of sinnes as a *righte-
ousness*, yet as a perfect and complete *righteousness*;
since it is equivalent unto, and virtually conveyes
and comprehends in it, the most absolute and entire
obedience unto the Law and will of God, as hath bin
already fully demonstrated, cap. 2. Sect. 4. of this
second Part, where also the authority and consent of
Augustine in this behalfe was produced, who plainly
affirmeth, that *all the commandments (of God) are re-
quired to be kept or done, when whatsoever is not done, is
sinne*. Against 2^o, it may well, and in sufficient
propriety of speech, beare the name of a *righteous-
ness*, (yes and that perfect and complete) because it
hath all those great and high privileges annexed to
it, and depending upon it, (which a *righteousness*
most literally and strictly so called, could have) as
the love, favor, acceptance and approbation of God,
his life and salvation themselves. It hath bin else-
where (as I remember) observed in this discourse,
that the names of things are very usually enterchan-
ged in Scripture, upon occasion of a similitude, and
likenesse betwixt the objects betwixt them. *John Baptist*
is called by the name of *Eliah*, because he was con-
secrated unto God and his cause after the same man-
ner and with the same spirit that *Eliah* was. So
Peter and *John* were counted Pillars. Gal. 2. 9. be-
cause they were conceiv'd to stand the Church of
Christ in some such stead, as Pillars doe the house
that is supported by them. So *Christ* himselfe (so

SECT. 16.

VT. TOR2
r. mngth.
Omnia mandata
sulla depura-
tur, quando
quicquid non sit,
transgreditur. Aug.
Rom. 1. 2. c.
19.

omit other instances in this kinde without number) is called *Bread, a Vine, a Dove, a Way, a Root, a Branch, the morning Starre, &c.* because in something or other he resembles the nature or use, or both, of all these things. In like manner Remission of finnes though it had not the nature or essence of a perfect righteousness in it, may yet be called a perfect righteousness, because it is of the same consideration, benefit and use unto the creature, with a perfect righteousness indeed. But enough for this argument. I hope it will be from henceforth contented, and complaine no more for want of satisfaction.

SECT. 17.
Argum. 7.

unbeam auro
contingit ubi
venerit, ut
A. non hinc
qua. non hinc
A. I. non hinc

A seventh argument which is likewise layd hold on by some as a Shield and Buckler to defend the imputation assailed, is this:

If Doe this, and live, be an everlasting rule of God, and which shall never be dissolved, cancelled, or growne out of date, then must the action obedience of Christ by imputed unto every just person, that so they may be said to have done this, that is, to have fulfilled the Law, and so live.

But Doe this and live, is an everlasting rule of God, which shall never be dissolved, cancelled, or growne out of date.

Answer, that all the strength of this argument, lyeth in the hollownesse of those words, (take them out of which proposition you please) is an everlasting rule, &c. In this sense I grant, that *doe this and live*, is an everlasting rule: it is, and hath bin, and shall be everlastingly true, that whosoever shall do this, that is, fulfil the Law perfectly, shall live and enjoy the favor of God &c. But this sense makes nothing to the purpose, neither is there so much as the face of

of a consequence in the major, if it be taken : who-
soever *continueth in all things that are written in the*
Law to do them, shall live and be saved, whether
Christ's righteousness be imputed unto them, or not,
But if the meaning of the clause be, *is an everlasting*
rule, that is, is the only perpetuall and standing rule
or Law, whereby, and according to which men must
be justified and so saved, so that no man can be justi-
fied, but he only that may truly be said to *have done*
this, that is, performed an universall obedience to
all the precepts, to every jot and tittle of the Law ;
in this sense (I say) it neither is, nor ever was, nor
ever shall be a rule of God, nor a rule of truth. For
God hath alwaies had, and for ever will have, ano-
ther Law or rule for the *Justification* of men, besides,
Doethis and live ; even that Law or rule which is
still in Scripture opposed to this, *Believe this and*
live. Compare *Rom. 3. 27.* with *Rom. 10. 5. 6. &c.*
See likewise cap. 4. of the first part of this discourse,
throughout, together with the Answer given to the
Scripture, *Gal. 3. 10.* in cap. 5. of this second part.
These passages perus'd and considered, will perfectly
allay all the heat and burning of this Argument.

Another foundation to build the imputation coun-
ter-argued upon, is laid by some after this manner.

*That righteousness which God accepteth on our be-
halfs, is the righteousness imputed to us in Justifi-
cation.*

*But the righteousness of Christ, is that righteous-
ness which God accepteth on our behalfs. Ergo*

I answer briefly, 1^o, by denying the Major, 2^o,
by distinguishing upon the Minor. The reason of my
Ecc deniall

*Repugnancia lo-
gi et fidei est in
causa justificati-
onis : facilius o-
nim aquam igni
copulatu, quam
hac duo concilia-
ri, homines lego
et fide esse iustos.
Calvin. in Gal.
3. 12.*

SECT. 18.
Argum. 8.

Answer.

deniall to the Major, is, because *God* may and doth accept that for us, or on our behalfe, which yet hee need not (in the sense contended for in this Treatise) impute to us. *God* accepted *Abrahams* prayer on the behalfe of *Ismael*, and yet did not impute this prayer to *Ismael* himselfe, as if he had prayed it. In like manner he accepted the prayer of *Elisba* for the *Shunammites* Sonne, and yet did not looke upon the child as if he had made it for himselfe. It is true in these and many other cases of like consideration which might be added, the persons prayed for by others, received benefit by the prayers that were made for them, but there is no colour of reason to conceive, that *God* must necessarily looke upon such prayers, as if they had bin made by the persons themselves, for whom they were made, and who were profited by them: It is like they had the greater acceptance with *God*, and prevailed more on the behalfe of those for whom they were made, because they were made by others for them, (especially by persons of such grace and interest with *God* as they were, who did make them) then if they had bin made by themselves. In like manner, those on whose behalfe *Christs* sufferings were accepted, receive an unspeakable blessing and benefit by them: but this operates nothing towards such an inference or conclusion as this, that therefore *God* must looke upon these sufferings of *Christ*, as if they had personally endured them, on whose behalfe they are accepted (which is the imputation principally opposed in this Treatise) nay such a supposition or imputation as this, rather tends to destroy or prejudice their acceptance, then any waies to further it. The sufferings of *Christ* (doubtlesse) have the height of their acceptance with *God* on the behalfe of those that beleve, because they are look'd upon by him as the sufferings of himselfe,

I meane of *Christ*, and of no other.

Againe 2^o, to the minor, I answer likewise by Distinction. If by the *righteousnesse of Christ*, the proposition meaneth, precisely that obedience which he exhibited to that generall and common Law, whereunto all other men are obliged, considered apart from his obedience to that peculiar Law of Mediator, given to himselfe alone, so it is altogether false. For God did not accept this *righteousnesse* of *Christ* on our behalfe, so, or upon such termes as to justifie us, either with it, or for it, as hath bin ten times said, and oft enough proved already. If by this *righteousnesse*, be meant that obedience of *Christ*, commonly knowne by the name of Passive, or both Active and Passive together, so this proposition may be granted: *but then* the other will be found tardie, as hath bin shewed, unlesse we make foure termes in the syllogisme instead of three, by taking the same words in one sense in the Major, and in another sense in the Minor; and then it is no longer a syllogisme, but a Paralogisme. So that neither can this argument do any thing. Therefore let us further trie the strength of those that are yet behind.

Some conceive that the imputation of *Christ's righteousness* (in the sense taken and left) may be firmly established upon the publiquenesse of his person, and reason after this manner.

SECT. 19.
Argument. 9.

If Christ were a publique person, standing in the place or stead of all those that should believe in him, then all that he did, and all that he suffered, are to be looked upon, and are reputed by God as done and suffered by these, and consequently are imputed to them.

¶ But Christ was a publique Person, standing in the place and stead of all that should beleve in him. Ergo.

Answer.

In this argument, I charge the former Proposition with weaknesse and untruth. Because the publiquenesse of *Christ's* person, or his standing in the place of those that should beleve, is no sufficient ground to build this inference upon; *therefore all that he did, and all that he suffered, are looked upon by God., as done or suffered by them.* This is evident: his conception; incarnation, birth, circumcision, subjection to *Ioseph* his supposed Father, his apposing the Doctors in the Temple, his whipping the buyers and sellers out of the Temple, his Redemption of the world, with other particulars more of like consideration without number, were all, either things done, or suffered by him: yet are they not looked upon by *God* as done, or suffered by all those that beleve in him. For to what purpose (for example) should I, being a believing *Gentile*, and so not only free from the Yoke of *Jewish* Ceremonies, but further, under command not to use them, be looked upon by *God* as one circumcised? so what can it in reason advantage me, to be look'd upon by *God*, as one who in *Christ*, was in subjection unto *Ioseph*? especially how shall I not feare and tremble, to take the least hold of such a conceipt, that *God* should looke upon me, as having redeemed the world, which yet was one of the greatest acts that *Christ* did? Therefore this proposition is no Oracle. Princes and Magistrates are publique persons: yet *God* forbid that all that they doe, should be look'd upon by *God*, as done by all those that are in subjection under them. *Adam* was as publique a person (yea and more publique, in a sense) then *Christ* himselfe; yea and is conceived by the most, to have stood

stood as much in the place or stead of his posteritie, as *Christ* did in the stead of his, I meane of those that were-to descend Spiritually from him by Faith: (though for my selfe, I had rather demurre, then joyne issue in this) And yet how ridiculous is it on the one hand, and of dangerous consequence on the other, to suppose that all that *Adam* did, and all that very possibly he might have done, either may, or might have bin so imputed to all his posteritie, as if they had done it? Of what advantage or concernment can it be unto me, that *God* should looke upon me, as one that gave Names to all *Cattell*, and to the fowles of *Heaven*, and to every *Beast of the Field*, which yet *Adam* did? *Gen.* 2. 20. Or as upon one, that first propagated man-kinde, and begot *Cain*, which we know were done by *Adam*? with twenty things more of like nature. In case he had stood, and continued in his *righteousnesse*, the publiquesse of his person had bin no waies touched, nor impaired hereby: and yet is it of very doubtfull importance, to conceive, that all that *righteousnesse* which *Adam* in this case had wrought, should have bin look'd upon as the *righteousnesse* of all his posteritie, and imputed to them for their *Justification*; For from hence it would follow, 1^o, that all his posteritie should have bin saved, 2^o, that they should all have bin sinlesse: which are two principall regions of *terra incognita*: 3^o, (and lastly) that they should all have bin *justified* by a double *righteousnesse*, one personall and wrought by themselves, another imputative, wrought by another: and so (in this respect at least) should have bin better provided for their *justification*, then those that are now *justified* by *Christ*.

Secondly, it hath bin formerly demonstrated, how little consistence it hath either with truth, or with the manner of Scripture expression, to say, that the

sufferings of *Christ*, are by *God* look'd upon as our sufferings, or to conceive that we should suffer in him. It is not all one to say (saith Doctor *Willet*) we are punished in *Christ*, and *Christ* was punished for us, and in our stead; this is warranted by the Scripture, *Esa* 53. 6. But the other cannot be affirmed, for seeing in *Christ*'s death we have remission of our sins, we cannot be said for the same sinnes, to be punished in and with *Christ*, whereof we have remission in his death. *Comment. on Dan. 9. Qu. 25. p. 289.*

Thirdly, the publiquesse of a person, who negotiates the businesse and affaires of others, as *Christ* did of those that shall beleve in him, doth no further, or any otherwise interesse those whose affaires they manage, in what they do, in, or about such a transaction, but only with reference to the issue and successe of what they do for them, in that behalfe. If a man undertakes the ordering and issuing of such a businesse for me, and deales dishonestly or unconscionably with others therein, and at last makes a conclusion with much damage and disadvantage to me, which might be a wise and faire carriage of things on my behalfe, have bin prevented; I am in this case liable to suffer all the detriment and damage, which the unconscionableness, or weakness of my Agent hath brought upon me: but I am not to be look'd upon, as one that have us'd the same unconscionableness with him, or as if his weakness were mine. Or in case he had dealt wisely or faithfully for me, and had brought my businesse to a good end or issue; I here receive benefit and good by such a mans wisdom and faithfulness: but these are not ascribed or imputed unto me, as mine owne, because he was my Agent that used them. The Client that prevails against his adversary before the Judge, by the skill of his Advocate or Lawyer, is not

not therefore reputed as skilfull in the Law, as his Advocate, nor to have pleaded his own cause as substantially and effectually, as his Lawyer did. In like manner, as farre as *Adam* had a Commission or power from *God* to deale for me, or in my affaires, being one of his posteritie, I am bound to undergoe and suffer my share in that evill or miserie which he brought upon the world, through his weaknesse or unfaithfulnesse in that transaction: but this weaknesse or unfaithfulnesse of his as a Commissioner for me, is not look'd upon as my personall weaknesse or unfaithfulnesse; only so farre as my person was in his, they are ascribed and imputed unto me as mine own. See for this cap. 2. Sect. 11. of this second part. So againe on the other hand, as farre as *Christ* had a power from *God* to deale for me, and in mine affaires, being one that beleeveth in him, I have my part and portion in that blessed end and issue whereunto by his holinesse, wisdom, faithfulness and patience he brought the affaires of the world entrusted in his hands: but *God* doth never the more looke upon me, as if that holinesse, wisdom, faithfulness and patience, had bin mine, nor is it any waies necessary that he should make me capable of that which falls to my share as I am a beleever, in that great and blessed transaction of *Christ*.

Fourthly and lastly (to part with this argument also upon such terms, that we may never need to meete more) neither is it altogether so solid or sound a truth, as haply is supposed, that *Christ* stood in the place or stead of those that should beleve in him, especially in all things performed by him, and which tended to the qualification of his person, for the accomplishing of that great work of Redemption. To stand in the place or stead of another, implies a necessitie of his being in the same place, and doing the same

SECT. 21.

same things himselfe wherein he stands, and which he doth, who is supposed to stand in his stead, unless they had bin done by this other for him. Now *Christ* did a thousand things, yea and suffered many, for the doing and suffering wherof, there lay no personall necessitie upon many Beleevers, whether *Christ* had done or suffered them, or no. As for example, there was no necessitie, either in way of duty, or of penaltie, lying upon any Beleever, one or other, to be conceived or borne of a virgin, to turne water into wine, to command the winds and the Seas, to ordain Apostles, or the like. Again there was no necessitie lying upon any beleeving Gentile to have bin circumcised, to have bin in subjection unto *Ioseph*, to have eaten the Paschever at *Hiernusalem*, &c. Therefore in all these Passages of his life, with many others, it is full evident that he stood not in the place or stead of all Beleevers. All that the Scripture speaketh in this case is, that *he suffered for us, was made a curse for us, &c.* which expressions, though they imply indeed (in the generall) a necessitie of our sufferings, unless *Christ* had suffered for us; yet do they not imply a necessitie of our sufferings in the same kinde, or after the same manner, in all particulars. It doeth not follow, that except *Christ* had bin circumcised, we must have bin circumcised, except he had fasted 40 daies we must have fasted 40. except he had bin scourged with rods, or crucified on a Crosse, we must of necessitie have bin scourged or crucified: only it followes, that except *Christ* had suffered either in these or some other particulars, as satisfactorie to divine wisdom and justice as these, we must have suffered, and that most grievously. Therefore it is not every waies so square a truth, that *Christ*, even in his sufferings themselves particularly considered, stood in our stead. But the Scriptures which

which oft say, that *Christ* suffered for us, died for us, &c. never say, that either he kept the Morall or Ceremoniall Law, nor any part of either for us; though this expression may be admitted, without granting that he did these in our stead. See cap. 3. Sect. 11. of this second part. And thus we see that this argument also is defective on every side.

Another, reaching after the same conclusion with the former, but scarce with the like appearance of strength, is this:

If we cannot be justified by the righteousness of Christ otherwise then by the imputation of it, then must it needs be imputed unto us, in our justification.

But there is no way of being justified by the righteousness of Christ, but only by the imputation of it unto us. Ergo.

I answer in few words to the latter proposition, that if the *righteousness*, that is, the active obedience of *Christ* could have no other influence into *Justification*, but in that way of imputation, which hath hitherto bin gain-said, either *Justification* must stand without it, or else fall. For certaine it is, that no such imputation can stand, as hath bin proved by three demonstrations and by foure, and by many more added to them, in the first part of this Discourse. But the weaknesse of the Proposition is sufficiently evinced from hence, because that *righteousness* of *Christ* mentioned in it, concurr's towards *Justification*, by qualifying his person for that sacrifice of himselfe, by which *Justification* or remission of sinnes, hath bin purchased for all those that beleeve, as hath bin opened at large in an answer to a former argument.

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SECT. 22.
Argum. 10.

Answer.

The quiver of our Adversaries is well nigh exhaust, and almost empty, by this I scarce know two arguments more really differing from those already produced, that will well hold the Answering. The best of those which yet remaine, I conceive is this.

SECT. 23.
Argum. II.

If we may truly be said to be dead, and crucified with *Christ*, to be quickened with *Christ*, to have risen againe with *Christ*, to sit in heavenly places in, or with *Christ*, &c. then may we be truly said to have fulfilled the Law with *Christ* also, (for there is no reason why any difference should be made in this case) and consequently the fulfilling of the Law by *Christ* is imputed to us, and accounted ours.

But we may truly be said to be dead, and crucified, and quickned, & raised againe, and to sit with Christ in Heavenly places, the Scripture affirming all this. Ergo.

Answer.

My Answer to this argument is a Protestation against the consequence of the major Proposition, as being insufficient. Our being dead, and risen againe with *Christ*, &c. in a Scripture sense, have no such conclusion or inference as his in their bowels, therefore we have fulfilled the Morall Law with *Christ* also: or if we could be said to have fulfilled this Law with *Christ*, our own fulfilling it in him, should rather be said to be imputed to us, then his fulfilling it for us, (as we formerly reasoned concerning the imputation of *Adams* sinne) But the reason of the difference, viz. why we may be said (in the Scripture sense) to be dead, and risen againe with *Christ*, &c. and yet cannot be said to have fulfilled the Law with *Christ* (in the sense demanded) is this. When the Scripture saith, *we are dead, we are crucified, we are quickened or risen againe with Christ, &c.* the meaning

Cap. 2. Sect. 11.
of this second
Part.

ing is not, that *God* looks upon us, as if we had layd downe our naturall lives by death, when he layd downe his, and as if his laying downe our lives, were a satisfaction to his justice for our sinne: for then we might aswell be said to have satisfied for our selves, or to have redeemed our selves with *Christ*, as to have died, or bin crucified with him: such expressions as these only import, either a profession of such a death in us, which holds proportion, and hath a spirituall kinde of resemblance and likenesse with the death of *Christ*, which is usually called a death or dying unto sinne, and to the world, *Rom. 6. 5.* or else, this death it selfe really effected and wrought in us by that death of *Christ*, being therefore called, the communion or fellowship of his sufferings, aswell as a conformitie to his death. *Phil. 3. 10.* You have the expression us'd in the former sense, *Rom. 6. 7.* *How shall we, that are dead to sinne,* (that is, who profess a being dead unto sinne with *Christ*) *live yet therein;* and so be a reproach to our Profession? In the latter sense, it is found, *Gal. 2. 20.* *I am crucified with Christ,* that is, the naturall death of *Christ* for me and many moe, hath wrought upon me in a way of assimilation to it selfe, and hath made me a dead man to the world. So when Beleevers are said to *be quickened or risen againe with Christ*, the meaning is not, that *God* looks upon them as quickened from a naturall or corporall death, to a naturall or glorified life and condition, as *Christ* quickening and rising againe was; which yet must be the meaning, if any thing be made of it, to strengthen the proposition now under assault: but the cleare meaning of such expressions is, either to signifie the profession that is made by us of that newnesse of life, which in way of a spirituall analogie and likenesse answeres that life whereunto *Christ* was quickened and rose againe

from the death *Rom. 6. 5.* or else the new life it selfe, raised and wrought in us, by that quickning and rising againe of *Christ* from the dead. In the former sense, you shall finde one of them used *Colos. 3. 1.* *If ye be risen with Christ*, that is, since you make profession of that new and excellent life, which answers the life which *Christ* lived upon, and after his resurrection, give this account and evidence of it unto the world, *seeke the things that are above, &c.* In the latter sense, you may finde the other *Eph. 2. 5.* *Even when we were dead in sinnes, hath quickened us together with Christ*, meaning that *GOD* by the quickening and raising of *Christ* from the dead, had begotten them (as *Peter* speakes) to such a life, which spiritually answereth that quickening and rising againe of *Christ*. But on the other hand, as there is no such expression in Scripture as this, we have fulfilled the Law with *Christ*: so neither if there were, would it make any thing at all to salve the truth of the proposition under question, if the sense and meaning of it were caried according to the line of the interpretation of those other expressions mentioned. For what if we should be said either to professe such a fulfilling of the Law, which holds a spiri-
tuali analogie or proportion with *Christs* fulfilling the Law, or really and personally to fulfill the Law after such a manner: were there any thing in this to insert an imputation of *Christs* personal fulfilling the Law, in the letter and formalitie thereof unto us? Doubtlesse *Christ*'s quickening and rising againe, are not in the letter and formalitie of them imputed unto the Saints for their quickening and rising againe, in the same manner: if they were, *Hymeneus* and *Philetus* had bin no Heretiques, for teaching that *the resurrection was past already.* *2 Tim. 2. 18.* Therefore neither is there any thing in this reason, more then

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in its fellowes, to repaire the breaches that have bin made upon that imputation, which with them it seeks to fortifie.

We have but one encounter more. and then the battaile ceaseth for the present. The last argument I shall propound and Answer, is this.

SECT. 24.
Argum. 13.

Whoſoever is a ſinner, and ſo continueth, whiſt he lives, cannot be juſtified otherwiſe then by the imputation of Chriſts righteouſneſſe.

But every man (Chriſt excepted) is a ſinner, and ſo continueth whiſt he lives. Therefore no man can be juſtified but by the imputation of Chriſts righteouſneſſe.

Answer.

Anſwere to this; and an end : though the truth is, that more then an anſwere hath bin given already.

I repeate therefore, rather then adde (in reference to the former Proposition) that if there be no other way or means for the *juſtifying* of a ſinner, then by the imputation of *Chriſts righteouſneſſe* (in the ſenſe ſo often ſentenced) doubtleſſe the condition of the whole world is miſerable and help-leſſe : there is no way or dore of life yet opened unto ſinners. For imputation of this *righteouſneſſe* upon ſuch terms there is none; as hath bin largely proved, and (if I be not miſtaken) beyond all reaſonable deniall, throughout the bodie of this diſcourſe. But bleſſed be the Father of mercies, and God of all comfort, who without the key of ſuch an imputation, hath opened an effectuall dore of *Iuſtification* unto poore ſinners, yea even unto thoſe, who are like to be no better then ſinners, whiſt they live in the world; however this *juſtification* coming upon them, makes them the beſt and happieſt of ſinners in that kinde. Thoſe that truly

believe in *Iesus Christ*, being *not under the Law, but under grace*, are not liable to condemnation, for the things they commit daily against the Law. *If any man sinne*, (as we all do, whilst we live) *we have an Advocate with the Father, Iesus Christ the righteous: and he is the propitiation for our finnes*. 1 *Jon.* 2. 1. 2. So that for the dissolving and taking away all the guilt, danger and inconveniences of the finnes of believers in every kinde, there needs no imputation of the active obedience of *Christ*, the propitiation which he is unto them by his blood and intercession, hath done this service for them to the uttermost, before this imputation is supposed to come at them. And doubtlesse it is no more to the justification of a sinner, then the Midwives were to the deliverie of those *Hebrew* women, who were fully and safely delivered before the Midwives came at them. *Exod.* 1. What propitiation (saith *Augustine*) is there with the Lord, but sacrifice? and what sacrifice is there, but that which was offered for us in the death of *Christ*? Nor are we to thinke that the fulnesse of the merit of the death of *Christ*, is so exhaust and spent upon the purchase of the pardon and forgiveness of our finnes, that it will not hold out to procure our acceptation also with *God*. Yes, by the redundancie of this merit (saith *Mr. Reynolds*) after satisfaction made thereby unto his Fathers justice for our debt, there is further a purchase made of grace, and glory, and all good things in our behalfe. Yea Adoption it selfe, and the acceptation of our persons, and admittance into the high favour of *God* to be made heyres of Salvation, spring all from one and the same most precious and fruitfull roote of the blood of *Christ*, the perfect holinesse of his person, and *righteousnesse* of his life presupposed (as hath bin said.) So that he that hath communion in the fulnesse of his death, shall

not

Que apud Dominum propitiatio est, nisi sacrificium? et quod est sacrificium, nisi quod pro nobis oblatum est in morte Christi?
Aug.

(2) The life of *Christ*. p. 402.

not know what to doe with the imputation of the *righteousnesse* of his life after it, were it made unto him, or conferred upon him. But enough (if not more then enough) of this heretofore.

Thus have we at last overcome and fully answered all those arguments and pleas, which (to my knowledge) have yet bin insisted upon, and confided in by any, for the up-bearing of the imputation of Christs *righteousnesse*, in the sense so often contradicted in the discourse, *viz.* in the letter and formality of it, or as the formall cause (whether in whole or in part) of *Iustification*. If any man of contrary judgment and yet unsatisfied, will vouchsafe in a spirit of meekenesse and love, either to discover the insufficiencie and weaknesse of any of these Answers (in case he conceives them insufficient and weak) or else further to object, what he conceives to be of greater weight and importance, then the arguments already answered, I shall willingly and unpartially consider of either. And if in either I shall finde any thing of pregnant and solid conviction, and above answer, I shall soone turne Profelyte, and be glad to be so delivered of an error. I had much rather be employed in cancelling and defacing mine owne errors, then other mens: and desire to make it my daily trade and occupation, to exchange darknesse for light, crooked things for streight, errors for truths. The Lord by his Spirit lead us into the way of all truth, and keepe us that we turne not aside, either to the right hand or to the left, that so we may be soundly built up in our most holy Faith, and be prepared hereby for his everlasting Kingdome.

FINIS.